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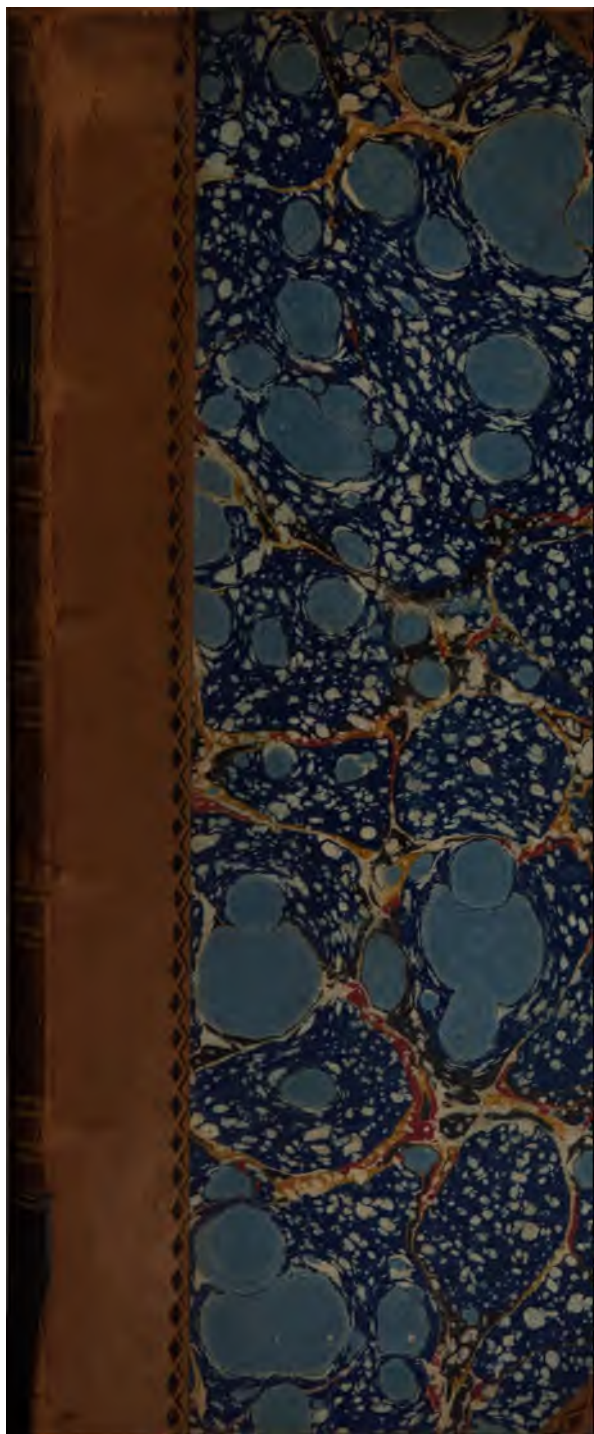
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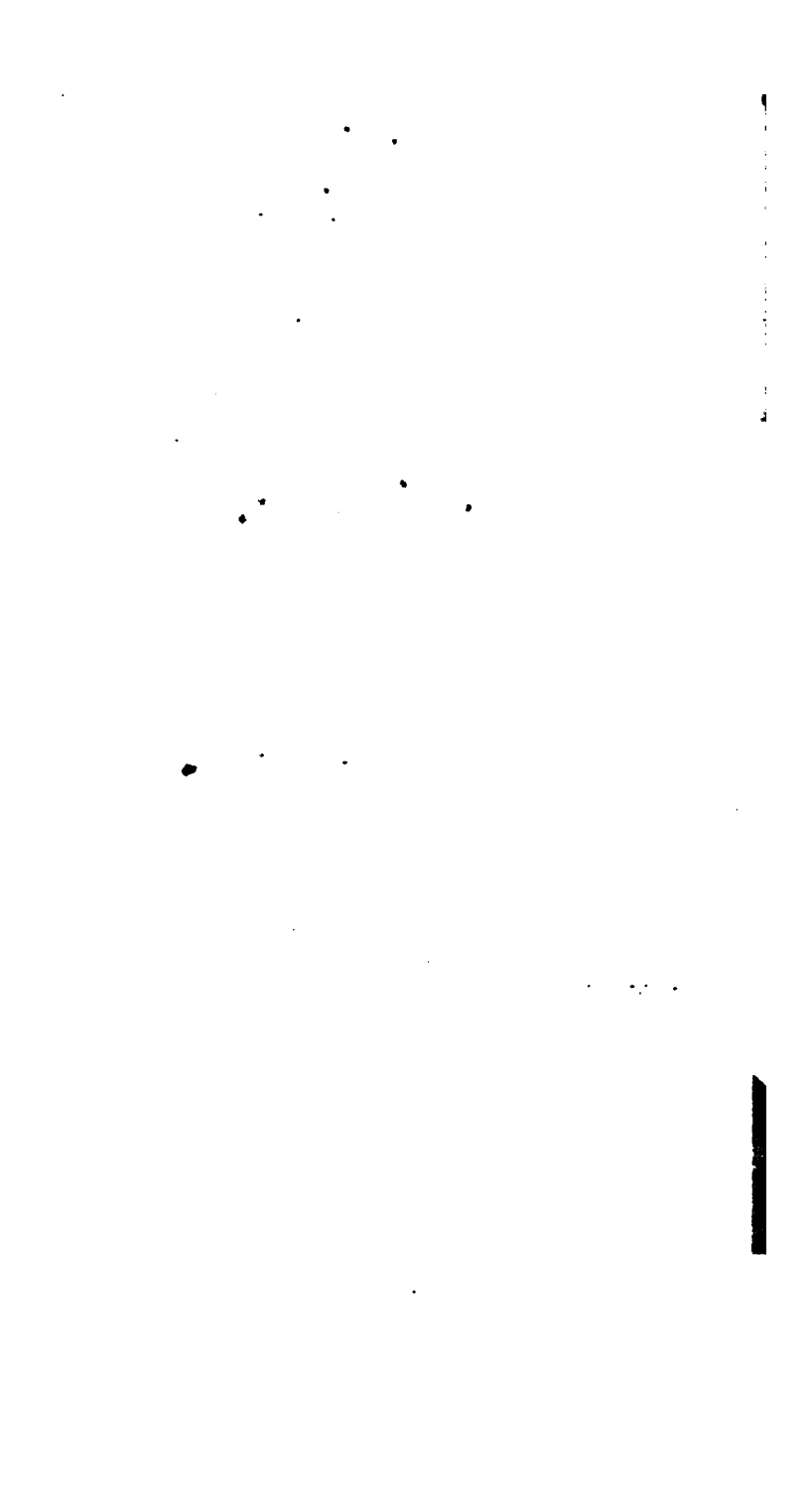
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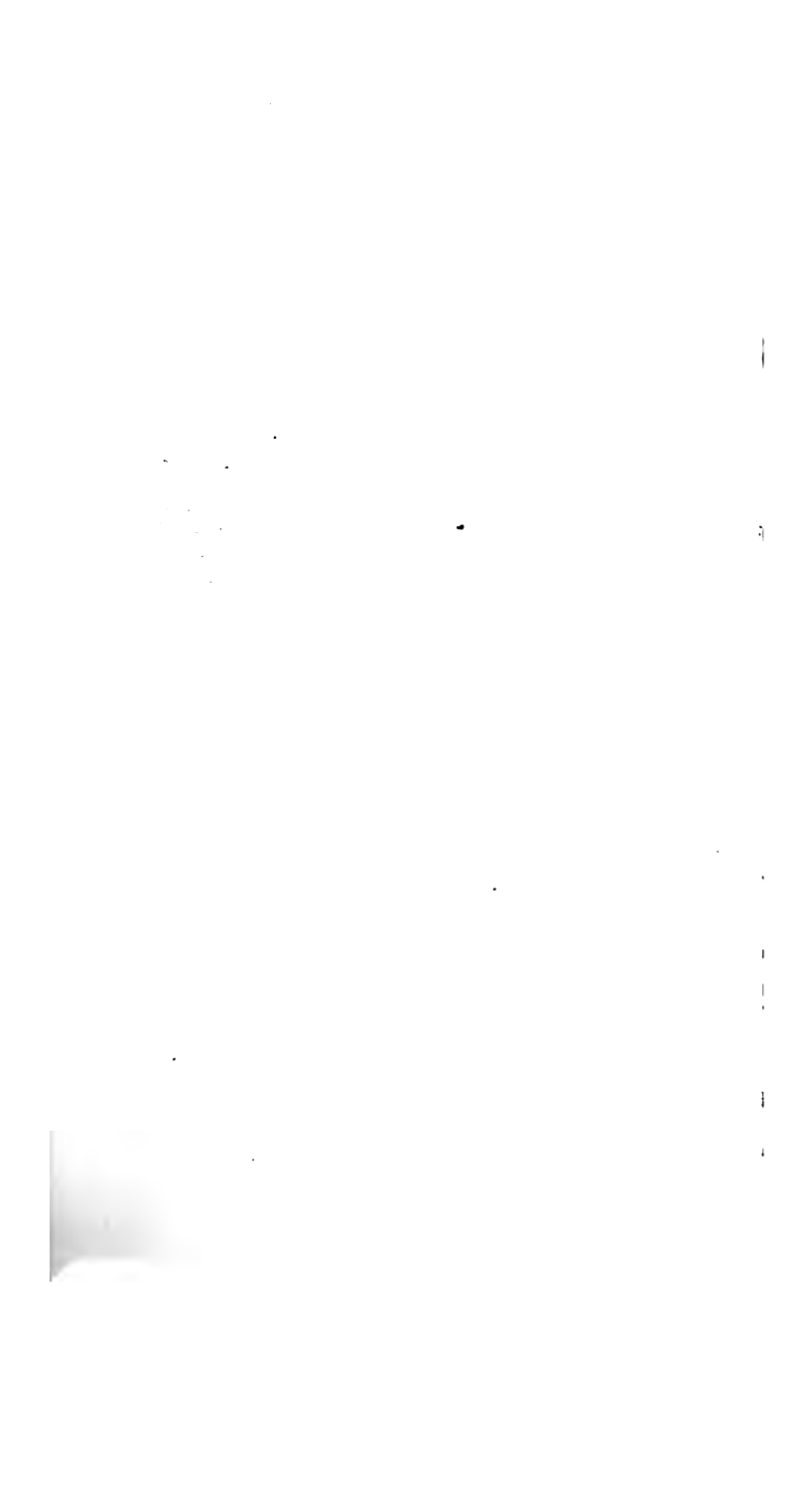




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THE  
**YOUTH'S**  
**SPELLING, PRONOUNCING,**  
 AND  
 EXPLANATORY  
**Theological Dictionary**  
 OF THE  
**NEW TESTAMENT,**  
 IN WHICH ALL THE WORDS  
 OF THE  
**FOUR LEADING PARTS OF SPEECH**

Are arranged under their respective Heads, with the Pronunciation Annexed, and the Explanation given in a simple, Clear, and Concise a Manner as Possible.

TO WHICH IS ADDED,  
**An Essay,**  
 BY WAY OF INTRODUCTION,  
 on the  
**SEVERAL PARTS OF SPEECH,**  
 AND ALSO  
**A Correct Alphabetical Index.**

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Search the Scriptures.	<i>John v. 39.</i>
Understandest thou what thou readest?	<i>Acts viii. 30.</i>
Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.	<i>1 Pet. iii. 15.</i>
Utility should be the sole and constant aim of Books designed for Youth.	<i>Introduction to Sutcliffe's Grammar.</i>

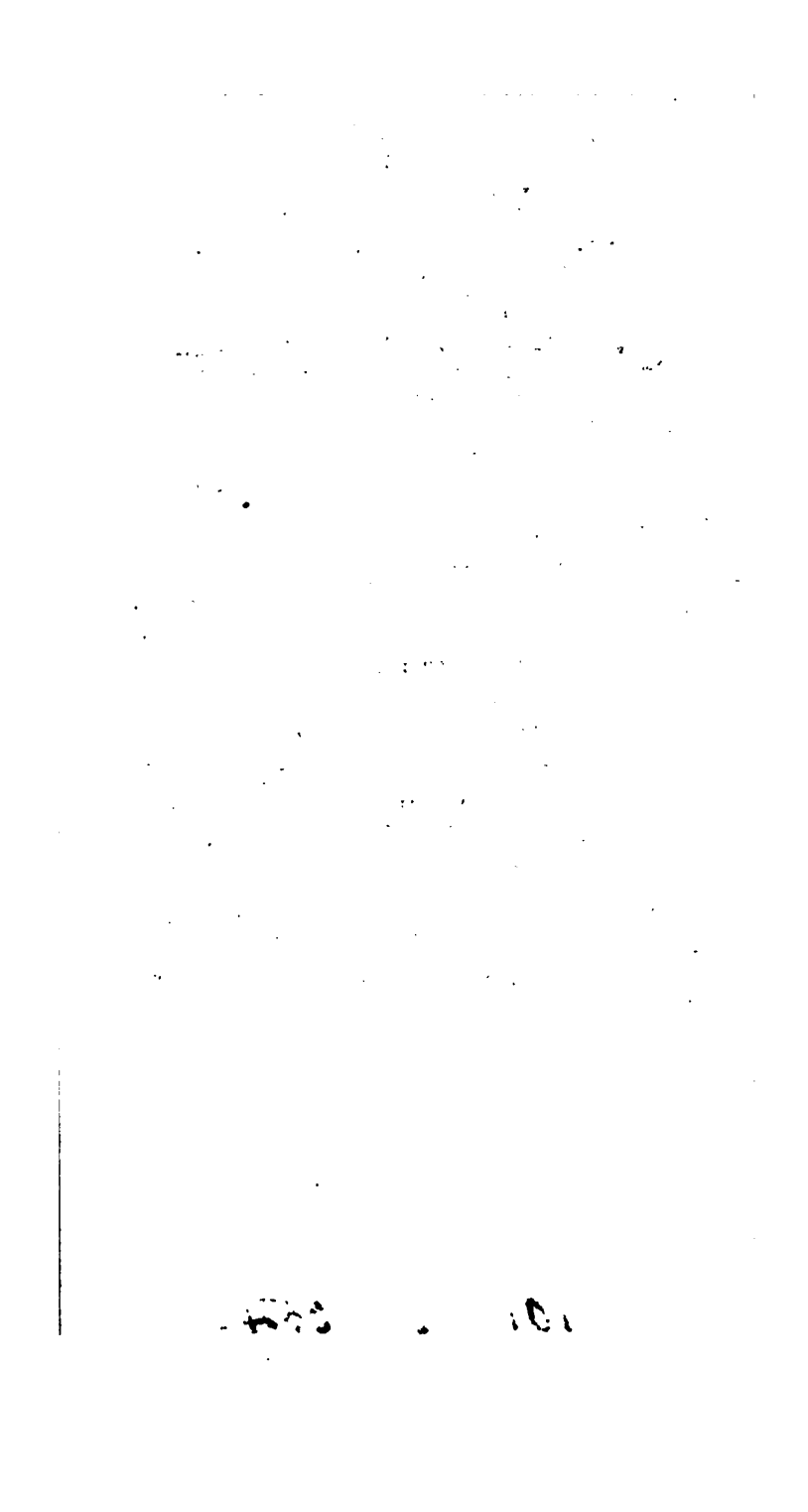
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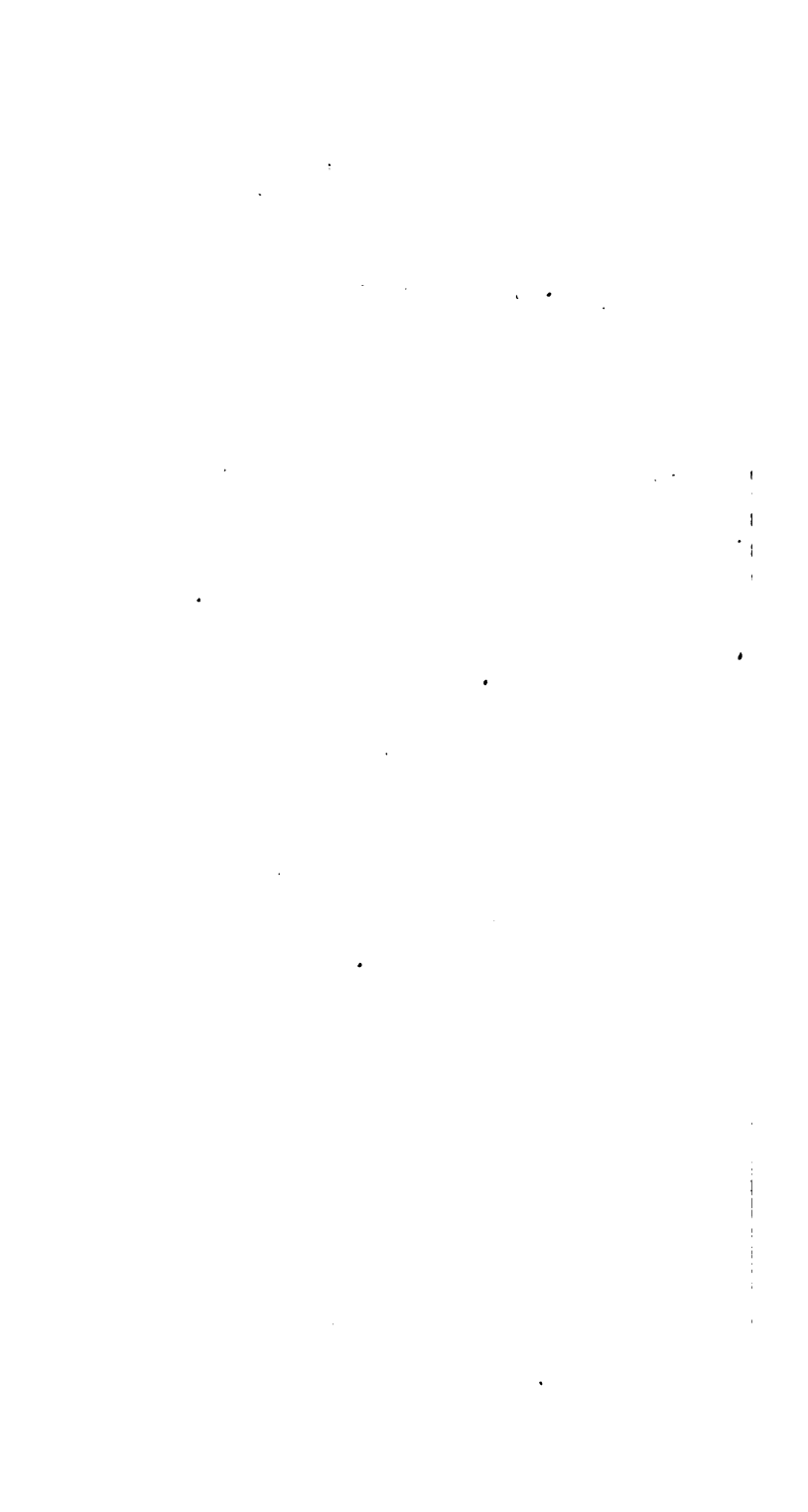
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1818.

101 . L . 354 .



To  
the Chancellor  
Vice-Chancellor  
Heads of Colleges  
of that  
Eminent Seat of Learning  
and Science  
The University of Oxford  
Presented by the Author  
As a Testimony  
of Duty and  
Respect.



## PREFACE.



**THE** importance of a Dictionary is universally acknowledged; and numerous are the Editions already before the Public. But it has long appeared to the Author of the present Work, that something was still wanting, more appropriately calculated for the use and benefit of that numerous class of well-disposed persons, who have so laudably undertaken, by gratuitous labour, the Education of the Poor in Sunday Schools; as well as of those Individuals who are engaged in the several National, Parochial, and other Schools, where the Children are taught to read only the word of God, but particularly the New Testament.

By some the scriptures have been condemned as a school-book, from a mistaken notion, that so common a use would tend only to excite indifference and inattention to sacred things. But the cause may be easily explained. The children are not accustomed to read with proper emphasis, and are seldom taught to understand the meaning of words. Divine truths are not displayed in all their native charms, beauty, and simplicity, nor impressed upon the young and tender mind with suitable earnestness and care. To obviate this objection, and to assist the Teacher,



the following Dictionary was prepared some years ago, as will appear from the date of the Introduction. The words were then divided only into syllables, without any alteration of letters to determine their pronunciation; the Manuscript has remained on hand to the present time, partly from the diffidence of the Author as to its intrinsic merit, and partly from an expectation between hope and fear, that something would be undertaken by an abler hand. But nothing having appeared, calculated to supersede the publication, the Author has ventured to lay before the Public the product of his labours.

On making several alterations and additions during the preparation for the press, it occurred to his mind, that a due attention to the Pronunciation would increase the value of the book, and add considerably to its utility. And he thought, if he could accomplish his object, without such numerous changes of letters as some have had recourse to, the Dictionary would be rendered more acceptable to that class of persons for which it was originally designed, and is still principally intended, by being much more simple and equally intelligible. He owns that he has found that part of his labour attended with great difficulty, doubt, and perplexity. Hence has arisen the necessity of a list of errors, additions, and variations at the end of the volume. At the same time it will be seen, that several omissions in the pronunciation belong to words of one syllable only, where at first it was not intended to be so minutely particular. The principal object which the Author had in view,

## PREFACE.

v

was to compile a Dictionary which might be furnished at a small expence, and come within the reach of every one who was able to purchase a bible. He found the work, however, to increase in the progress beyond his expectation, and still more on revision; and yet he could not resolve to withhold any thing which appeared useful or important. The Nouns ending in *er*, *or*, and *ess*, and the Active Participles in *ing*, which are sometimes used as Nouns, were separated from the body of the work, and arranged in the order they now stand, for the sole purpose of keeping down the size of the volume.

As the Author had recourse to Cruden's Concordance, to obtain the words in alphabetical order, he could not resist the temptation of selecting some of the valuable matter contained in that excellent book. And since he could not well distinguish quotations in a work of this nature, he therefore gratefully acknowledges his obligation to that source for some large extracts, several useful hints, and many important references to texts of scripture, with appropriate explanations.

Whilst it has been his constant study not to omit any information of importance, he has at the same time carefully endeavoured to steer as clear as possible of all disputed doctrinal points, that he might not give offence to any denomination of Christians.

For any peculiarities of the work, in the arrangement or otherwise, the Author alone stands responsible. But notwithstanding the many imperfections to which the first impression of an elementary book





## AN EXPLANATION

OF THE ACCENTS USED, AND OF THE VARIOUS SOUNDS OF  
PARTICULAR LETTERS.



### ACCENTS.

The accents used are the acute ( ' ), the grave ( ` ), and the long ( ¯ ).

The acute accent is applied to consonants, as *dis-miss'*, *of-fér*, &c. and to verbs which have a long sound by position, as *de-ny'*, *é-pen*, *de-lite*, &c.

The grave accent is used to denote the sound of a vowel long, when short by position, as *an-gel*, *be-hèld*, *re-prètsh*, *mìnd*, *wìnd*, &c.

The hyphen, or long accent, is confined to the vowel *a*, to shew when it has the long broad sound, as in *cáll*, *háll*, *be-fáll*, *wā-ter*, *wār-fare*, &c.

Where the vowels *e* and *a* occur in the same syllable, and the sound of *e* prevails, the accent is laid upon that letter; but as it is in general a combined sound, the *a* being only in a measure suppressed, perhaps the circumflex accent would have been most proper, as *ap-péaze*, or it might have been written *ap-peaz'*.

## ACCENTS AND SOUND OF LETTERS.

**Adnouns in ED, as well as verbs in the past time and the passive participles, are generally pronounced short in conversation, and the last syllable suppressed; as unlearned, pronounced *un-ler'n'd*; unleavened, pronounced *unlev'-ven'd*. But in reading the scriptures, or any serious composition, the additional syllable agrees best with the solemnity of the subject, and adds gravity and dignity to the style.**

**The accent is sometimes not laid on the last letter of a syllable, but on the penult, or last but one; as tempestuous; pronounced *tem-pest'-shu-us*. The stress of the voice is laid on the *s*, and the *t* has a sort of suppressed sound, which seems to connect it with the following syllable. Perhaps the best method of teaching young persons to spell, is to divide all the words in such a manner as will best suit the true pronunciation; and when any difficult word occurs, accustom them to pronounce it slowly and distinctly in all the syllables, laying the proper stress of the voice on the accented letter; and then let them repeat the pronunciation several times, till the succession of sounds become sufficiently agreeable to the ear; at least, as far as the nature of the word will admit.**

## THE SOUND OF LETTERS.

The *c* is hard like *k* before the vowels *a*, *o*, and *u*, and soft, like *s*, before *e* and *i*. Exceptions only to this rule are noticed. The natural sound of *ch* is something like *tʃh*, at the beginning of words; but both letters are silent in schism, pronounced *sizm*. Their hard sound like *k* in CHRIST, and soft sound like *sh*, or *tʃh*, in LAUNCH, are distinguished in the pronunciation.

The *g* has its natural hard sound in GET, and the soft sound of *j* in GENTILE. The letters *gh* sound like *f* in laugh, pronounced *laf*, and are both silent in sigh. The *h* is silent in ghost, pronounced *gòst*.

*P* is silent in Psalm, pronounced *sām*; but the letters *ph*, whether at the beginning or end of a syllable, sound like *f*, except in nephew, where they have the sound of *v*.

*S* has its natural sound in SAINT, and the soft sound of *z* in ACCUSE; both sounds are in the word DESPISE, pronounced *des-píze*.

*X* has its natural sound of *ks* in EXCUSE, the hard sound of *k* in EXCEED, the soft sound of *egz* in EXHORT, and the *k* and *s* are separated in EXPECT, pronounced *ek'-spect*.

### CONTRACTIONS USED IN THIS WORK.

*Conj.* Conjunction.—*Part.* Participle.—*Op.* Opposite, or in a contrary sense.—*Fig.* Figuratively, or in a sense different from that which the word originally implies.—*Leg.* Legally, in a legal sense, or according to law.—*Nat.* Naturally, or in a sense according to the regular course of things, or the state of the material world ; in opposition to spiritually.—*Spir.* Spiritually, or in a sense which regards things spiritual, or purely intellectual ; in opposition to naturally.

### CONTRACTIONS USED IN THE INDEX.

*V.* Verb.—*n.* Noun.—*adn.* Adnoun.—*adv.* Adverb.—*p. n.* Participle, used as a noun.

† A few words taken from the Marginal readings are marked thus †

## INTRODUCTION.



**THE** following Dictionary being chiefly designed for the use of young persons, the words are arranged under their respective parts of speech, and classed in alphabetical order, according to the number of syllables, for the purpose of exercising the mind of the learner. After a little practice in ascertaining the parts of speech, and distinguishing the number of syllables contained in any word, of which the explanation may be required, the reference to the Dictionary will become easy and pleasant. To such as may not be disposed to take that trouble, the Index at the end of the book will be found useful. The Author, however, would recommend, that all young persons should accustom themselves to use the Dictionary without having recourse to the Index, and no pains should be spared to attain that end.

Though the verb, noun, adnoun, and adverb, have been selected as the only parts of speech which admit of any variety of explanation, yet the noun and verb are the most prominent and important, and are the foundation on which all the rest depend. The noun comprehends the names of all objects which can be submitted to the test of any of the



senses, of the abstract qualities of persons and things, and of whatever distinct idea the mind can comprehend or contemplate, to which the article can be prefixed.

The Verb declares the existence or being of any thing, and affirms or asserts whatever is done or suffered.

The Adnoun expresses the nature, number, quantity, quality, or some particular property of a noun. And,

The Adverb is joined to a verb to shew the manner, time of action, &c.; to an adnoun to heighten, diminish, or in some way to qualify its signification; to a participle to explain some circumstance concerning it; or to another adverb to form the degrees of comparison, to give it all the varied shades of meaning, or restrain its application.

The Pronoun is a substitute for the noun, to avoid the too frequent repetition.

The Preposition is a word placed before a noun or pronoun, to shew the relation which it bears to something else, and when joined to a verb, is the sign of the infinitive mood.

The Conjunction connects words together, and is, as it were, the hinge on which certain members of a sentence turn.

The Article is the peculiar property of the noun, and is the sign by which it is distinguished from the other parts of speech.

The Participle, which some Grammarians consider a distinct part of speech, is derived from the verb, partakes of its nature in regard to time, and is allied to the adnoun in signification.

But a fuller explanation of all the Parts of Speech, with suitable examples, will be given in another place.

The principal part of these remarks may be illustrated by a few observations on the following example:—

“And immediately the man was made whole, and took up his bed, and walked : and on the same day was the Sabbath.” John v. 9.

Here the conjunction *and* connects the subject of this verse with something preceding or going before. *Immediately* is an adverb, formed from the adnoun *immediate*, by the addition of *ly*, and points out the time when the transaction took place, that is, as soon as Jesus spake the word. *Man* is a noun, because it represents an object of our senses, and has the definite article *the* before it, which is also a sign peculiar to the noun, and points out that he was some particular person ; and by referring to the preceding verses, we find in the 5th verse a certain man named, who, in the 7th verse, is also called the impotent man, to whom Jesus in the 8th verse, said,

“Rise, take up thy bed and walk.”

*Man* governs the verb *was made*, and requires it to be in the third person of the singular number. *Was made* is a verb passive, in the past tense, consisting of the verb substantive *was* and the passive participle *made* from the verb *make*, and has for its nominative case *man*. The passive verb has the object for its

nominative case, and we must look to the former verse for the agent, who is Jesus. The man was made whole by Jesus, who said, arise, &c. The active verb has the agent for its nominative case and the object following. Therefore, to use an active verb here, it would be, Jesus made the man whole, by saying, &c. *Whole* is an adnoun, because it denotes the circumstance of the man being restored to health, and is governed by the verb *was made*. *Took* is a verb active, past tense, and so is *walked*; and the conjunction *and* repeated connects them with the passive verb *was made*, having the same nominative case. Without the conjunctions, that part of the sentence would have been, the man was made whole, the man took up his bed, the man walked. The conjunctions are to avoid the repetition of the noun or nominative case. The pronoun *he* might, with some propriety, have been used before *took*, having *man* for its antecedent. *Up* is an adverb, signifying in what manner he took his bed; as without it the expression would have had a contrary import. *His* is a pronoun possessive, referring to *man*, as the owner of the bed. *Bed* is a noun, because it is an object of sight, in the accusative or objective case, and is governed by the verb *took*. *And* is a conjunction copulative, joining the two members of the sentence; the latter being an additional circumstance, which connects this subject with what follows, and contains the cause why the Jews reproved the man for carrying his bed; because it was the Sabbath day, and they considered the act un-

lawful on that sacred day. *On* is a preposition, and shews the relation which *Day* bears to *Sabbath*. *Same* is an adnoun, and agrees with the substantive *day*. *Day* is a noun, expressing a division of time, having the definite article before it, pointing out that it was some particular day, and is governed by the preposition *on*. *Was* is the third person singular, past tense, from the verb substantive to *be*, and is governed by the noun *sabbath*. *Sabbath* is a noun, and, being a particular day of the week, has the article before it, and is nominative case to the verb *was*. By putting the nominative case before the verb, the arrangement of the words would have been thus ; the Sabbath was on the same day.

It may here be remarked, that this alteration in the arrangement of words in a sentence is called Transposition, or the state of being put out of one place into another. But in the English language, this change is subject to certain limitations.

Before entering on a fuller explanation of the Parts of Speech, according to the arrangement made in the Dictionary, it may be necessary to notice the pronoun, which is a distinct part of speech, and is used as a substitute for the noun, to avoid the too frequent repetition: It will be found very profitable to the pupils, if the teacher would require them to point out the antecedent to the pronoun, and thus cause them to connect the subject, understand the sense, and read with greater attention. But as the pronouns have particular states, and vary as they come before or follow after the

verb, it would be well to let the pupils have a clear idea of all the variations. This task has been ably performed by Mr. Greenwood, who, in a well arranged Table, which may be easily committed to memory, hath given at one view all the different states of the pronouns.

<b>Table</b> <i>Of all the Pronouns.</i>	The foregoing, or leading State.	The following State.	Possessives, with a Noun.	Possessives, without a Noun.
First person, singular .....	I	me	my	mine
First person, plural .....	We	us	our	ours
Second person, singular ....	Thou or You	thee	thy	thine
Second person, plural .....	Ye or You	you	your	yours
Third person, sing. masculine	He	him	his	his
Third person, sing. feminine	She	her	her	hers
Third person, neuter .....	It	it	its	its
Third person, plural .....	They	them	their	theirs
Interrogative of persons ..	Who	whom	whose	whose
Interrogative of things ....	What	what	whereof	

This table is so simple in the construction, that any explanation seems scarcely necessary;

however; a few examples to shew its use may be added.

The first upright column contains the pronouns which come before the verb, and form its nominative case, as *I* am, *we* learn, &c. *who* is that person? *what* is this thing? But in asking a question, the pronoun follows the auxiliary or helping verb, as shall *I* go?

The second column contains the pronouns which follow the verb and are governed by it, as teach *me*; instruct *us*, &c. But in the interrogative, or asking a question, the pronoun of the following state takes the lead, as *whom* seek ye?

The third column contains the pronouns which are used with a noun, as *my* book, *our* house, *whose* horse, &c.

In the last column are the pronouns which are used without nouns, as, Whose book is this? Ans. *Mine*; that is, it is mine, or my book. Whose house is this? Ans. *Ours*, or our house.

The four leading Parts of Speech, which it was thought necessary to explain in this Dictionary, are,

1. Verbs, or words.
2. Nouns, names, or substantives.
3. Adnouns, adjectives, or qualities.
4. Adverbs.

The remaining parts of speech, which may deserve a few cursory remarks, are the following:—

1. The Pronoun, which has just been explained.

2. The Preposition, which is placed before a noun or pronoun to shew the relation it bears to what goes before or comes after;— As he came *from* York *to* London *in* two days; *by* the Mail, *with* a Friend. *Of* whom do you speak? *By* whom was the parcel sent? *On* being placed between two nouns, it shews the relation which they bear to each other, as the son *of* James.

3. The Conjunction, which joins words or the two members of a sentence together, as John *and* James; he came *and* dined; life is short *and* uncertain; “after this there was a feast of the Jews; *and* Jesus went up to Jerusalem,” John v. 1.

4. The Interjection, which signifies something put between, and is a sudden expression of grief, joy, surprise, &c. as *ah!* *alas!* *hey!* *hail!* *aye!* *indeed!*

To these may be added the Article, which is the peculiar property and distinguishing characteristic of the noun. There are three articles, *a*, *an*, and *the*; *a* and *an* are used before a noun in the singular number; the *a* when it begins with a consonant, and *an* when it begins with a vowel or *h* silent, as *a* man, *an* enemy, *an* hour. It is called the general or indefinite article, because it does not define or denote any particular person or thing, but is of the same import as one or any. Probably the true article is *an*, from the Saxon word *ane*, one, the *n* being suppressed before a consonant.

*The* is called the particular or definite Arti-

cle, because it defines the object and points it out as some particular person or thing, as *the* woman, *the* child, "I am *the* way, *the* truth, and *the* life," John xiv. 16.

Some Grammarians add the Participle as the tenth part of speech, which is derived from the verb, partakes of its nature, and has the same influence in governing the noun or pronoun which follows it. There are two participles, the active, and the passive, or the present and the past. The active participle ends in *ing*, and denotes acting or doing, as *riding*, *walking*; it governs the noun or pronoun, as *warning* the man; *admonishing* him. It is sometimes used as an adnoun, when it is unconnected with time, and does not imply any action, but expresses a disposition or habit of the person, as a *loving* wife, a *willing* child; the state or some peculiar quality of the thing, as a *falling* tower, a *raging* wind, a *swift-sailing* vessel. It is sometimes used as a noun, as "foolish *talking*," Eph. v. 4.; "day of his *shewing*," Luke i. 80.; "day of his *coming*," Mal. iii. 2. It receives, with great propriety, the article *the* before it, and the preposition *of* after it, as "the *coming* of the just one," Acts vii. 52. Sometimes it admits the plural number, as "in *watchings* often," 2 Cor. xi. 27.

It will be seen, that though these participles answer the end of nouns, they still preserve their distinct character, and shew that they express the act of *talking*, *coming*, *watching*, &c.



A list of these participles may be seen and consulted at the end of the Dictionary.

The Passive Participle is formed from the verb by adding the letter *d*, if it end with a vowel, as love, *loved*; or *ed* when it ends with a consonant, as command, *commanded*.

All regular Verbs have the past time, or as it is called in grammar, the imperfect tense, and the passive participle formed according to this rule, as in the following examples :

<i>Present Time.</i>	<i>Past Time.</i>	<i>Passive Participle.</i>
Command,	Commanded,	Commanded.
Love,	Loved,	Loved.
Praise,	Praised,	Praised.
Search,	Searched,	Searched.

But irregular Verbs vary very much in the formation of the past time and the passive participle. Some suffer no change at all, as,

<i>Present Time.</i>	<i>Past Time.</i>	<i>Passive Participle.</i>
Cost,	Cost,	Cost.
Read,	Read,	Read.
Shut,	(pronounced Redd.) Shut,	(pronounced Redd.) Shut.
Spread,	Spread,	Spread.

Some have the past time and passive participle alike, as,

<i>Present Time.</i>	<i>Past Time.</i>	<i>Passive Participle.</i>
Abide,	Abode,	Abode.
Bind,	Bound,	Bound.
Bless,	Blessed, or Blest,	Blessed, or Blest.
Dream,	Dreamed, or Dreamt,	Dreamed, or Dreamt.
Make,	Made,	Made.
Pay,	Paid,	Paid.
Say,	Said,	Said.

Others vary both in the past time and the passive participle, as,

<i>Present Time.</i>	<i>Past Time.</i>	<i>Passive Participle.</i>
Am,	Was,	Been.
Arise,	Arose,	Arisen.
Bear,	Bore,	Borne.
Bid,	Bade,	Bidden.
Do,	Did,	Done.
Hide,	Hid,	Hidden.
Strive,	Strove,	Striven.

All Verbs, whether regular, as *love, learn*, &c. or irregular, as *be, arise*, &c. form the perfect tense by means of the auxiliary or helping verb *have*, and the past participle, as, *I have loved, you have learned, he hath been, they have arisen*. But in the future time the verb retains its simple form, as *I shall love, you shall learn, he will be, they will arise*.

The Passive Verb is formed of the passive participle, and the verb substantive to *be*; the latter undergoing all the various changes through the different tenses or times by means of the auxiliary or helping verbs, as *I am loved, you have been loved, he shall be loved*.

The Passive Participle is sometimes used as an adnoun, when it is no way connected with time, but represents the state or some acquired property of a person or thing, as a *learned man, an accomplished character, a well-tuned instrument*.

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## OF VERBS OR WORDS.

The Verb or word, from the Latin Verbum, is so called by way of eminence, being the

## INTRODUCTION.

**p**rincipal word on which the meaning of any sentence or expression depends, and forms the main link in the chain of reasoning. It is necessary to constitute a sentence, and is always either expressed or understood. It signifies existence or some modification thereof, either in action or passion, in doing or suffering. To *be*, is called the Verb Substantive, because it signifies to exist, or to have existence. It serves as an auxiliary to form the verb passive, as, *to be loved*.

The Verb active signifies to do or perform some action; or it expresses the progress of some passion or operation of the mind, as, *to love*, *to teach*. The action passes from the agent to the object, as the master *teaches* the boy. Here *master* is the agent; *teaches* declares the action, and *boy* is the object which receives the effect of that action.

The Verb passive denotes passion or suffering, and has the object for its nominative case, as the boy is *taught* by the master.

The Verb neuter merely expresses or describes the state of being, as, *I sit*, *he sleeps*, the ship *sails*; and does not receive an accusative case, or act upon an object like the verb active, but requires a preposition after it, as, *I sit on a seat*, *he sleeps in a bed*, the ship *sails on the sea*.

As the Verb has particularly to do with time, a few observations in explanation may be necessary. Some Grammarians have indulged in many curious niceties of distinction; but the most simple and intelligible division of time is the present, the past, and the future;

the past having three distinct subdivisions, the future two.

The present Tense, or Time, commonly uses the verb simply without the aid of an auxiliary, as, *I love*; but the same idea may be expressed by means of the verb substantive and the active participle, as *I am loving*. The auxiliary or helping verb *do*, is sometimes added to make the expression more earnest and emphatic, as *I do love*.

The imperfect Tense, or Time, declares an event to have taken place connected with some circumstance, as he *wrote*, or *did write*, when he arrived; "on the same day *was* the Sabbath." Here the two affirmations or declarations, connected with writing and the Sabbath, are past as to the time of speaking, but present as it regards the circumstances related, that is, when he arrived, and on the same day.

The perfect Tense, or Time, declares the action perfectly past, and is formed by means of the auxiliary or helping verb *have*, as, *I have loved*, and reaches to the present time of speaking, as now *I have done* with you.

The pluperfect Tense, or time more than perfectly past, is when some event or circumstance hath taken place since the action was performed or finished, as *I had written* before the messenger arrived.

The future Tense, or Time, is formed by the help of *shall* or *will*, and simply declares a resolution to do something hereafter without reference to any particular instant of time, as, *I shall love*. Therefore I can with equal propriety say, *I will go* there, or *do this* immedi-

ately, or to day; or I *will defer* it till to-morrow, next day, &c.

The future relative Tense, or Time, refers an action or passion to some particular circumstance, before which it shall or will be accomplished, as I *shall have finished* the work before his arrival; the party *will have been informed* before that time. Hence it will appear that the future regards the time of the commencement of an action, that is, after a person declares his intention of doing something, without regard to the period of finishing; whereas the future relative, without regard to the commencement, notices the time of finishing an action, that is, before some particular circumstance shall have taken place.

- As it is not the intention of the Author to enter into any minute detail of the various particulars of Grammar, but confine himself to such parts only as may appear necessary to facilitate the Use of his Dictionary, he must refer to proper Grammarians for further information.

He wishes briefly to notice the Moods, or the changes which the verb must undergo, to signify the various intentions of the mind. The Indicative Mood is the most simple modification of the verb, as it simply indicates, declares, or affirms something, as, I *love*, &c.

The Imperative Mood bids, or commands, as, *love* thou, &c.

The Potential Mood denotes the possibility of doing any action, as, I *may*, or *can love*.

- The Subjunctive, or Conditional Mood, generally implies a doubt, and is joined to another verb, on which the signification depends;

as, "if thou *be* the Son of God, command," &c. Matt. iv. 3. "Let him save himself, if he *be* Christ," &c. Luke xxiii. 35.

The Infinitive, or Unlimited Mood, is so called because it expresses an action or passion without regard to time, number, or person, as, to *love*, to *learn*, &c.

In order to know a verb, it is necessary only to ask the question who, or what? As in the example quoted, Who *was made*? who *took* up? who *walked*? Ans. the man? What *was*? Ans. Sabbath.

The same rule discovers the nominative case. A verb is also known by putting the preposition *to* before it, as, *to make*, *to take*, *to walk*. The participle *made*, and the verbs in the past time, *took*, and *walked*, are thus discovered,

<i>Present Time.</i>	<i>Past Time.</i>	<i>Passive Participle.</i>
Make,	Made,	Made.
Take,	Took,	Took.
Walk,	Walked,	Walked.

The following Tables of the Signs of the Active and Passive Voices, exhibiting at one view, the Auxiliaries necessary to form the Tenses in the different Moods, may prove acceptable to the Reader.

**A TABLE of the Signs of the Tenses used with the Active Verb.**

TENSES.	MOODS.				
	Indicative	Imperative	Potential	Subjunctive	Infinitive
Present	Do, or the verb in its simple state.	Do, or the nominative after the verb	May or can	If, with the verb in its simple state	To
Past Imperfect	Did, or the past simple time of the verb		might, could, would, or should	If, with the past simple time of the verb.	
Past Perfect	Have		May or can have	If have	to have
Past Pluperfect	Had		Might, could, would, or should have	If had	
Future	Shall or will			If shall or will	About to
Future Relative	Shall or will have			If shall or will have	

Throughout all the moods, the verb in its simple state, as *love*, is used in the present and future tenses, and in the imperfect tense of the potential mood. In all the other tenses, the passive or past participle, as *loved*, is to be used. This is the case in all regular verbs;

but due attention must be paid to the manner in which irregular verbs form their past imperfect tense, and the past or passive participle. For examples, see the short lists of irregular verbs.

**A TABLE of the Signs of the Tenses, used with the Passive Verb.**

TENSES.	MOODS.				
	Indicative	Imperative	Potential	Subjunctive.	Infinitive
Present	am	Be, or let be	May, or can be	If be	To be
Past Imperfect	was		Might, could, would, or should be	If were	
Past Perfect	Have been		May or can have been	If have been	To have been
Past Plu-perfect	Had been		Might, could, would, or should have been	If had been	
Future	Shall or will be			If shall or will be	To be about to be
Future Relative	Shall or will have been			If shall or will have been	



The passive participle, as *loved, taught, &c.* is used through all the moods and tenses of the passive voice.

#### OF NOUNS, NAMES, OR SUBSTANTIVES.

Nouns, from the Latin word *Nomen*, are words which express simply the names of things, whether objects of our outward senses, or of the faculties of the mind. They comprehend not only all the visible creation, but all invisible intelligences, the abstract qualities or properties of persons or things, and all ideas which are the result of the pure operation of the mind, as reflection and understanding, to which terms can be applied with the article prefixed. They are called Substantives from the Latin word *Substantivus*, which signifies substantial, or essential, implying something that may stand by itself, and betokening the existence of a thing in opposition to a mere quality, or some additional circumstance.— Thus we can form a clear and complete idea of a table, and use the word without reference to any qualities belonging to it, as whether the table be high or low, round or square.— Hence it will appear evident, that it is the peculiar property of the noun to convey some distinct idea or image to the mind, and not require the aid of any other word to enable us to understand it; as, a *man*, the *house*, *virtue*, *vice*.

Mr. Murray's definition of a noun or substantive is clear and simple.—“ Whatever is the object of our senses, that is, can be seen, heard, felt, tasted, or smelled; also virtues and

vices ; affections of the mind and actions of the body, are substantives.

“ Such names as imply the mere identity or being of a thing, may be called *identical substantives* ; as, a *pen*, a *pencil*.

“ Those which are only known by the operations of the mind, but are not the objects of our senses, may be called abstract substantives ; as, justice, goodness, truth, blackness.”

#### OF ADNOUNS, ADJECTIVES, OR QUALITIES.

The Adnoun is a word added to the noun, to express or set forth some additional property, quality, or relation. It is called an adjective, from the Latin word *Adjectivum*, signifying an adjunct, that is, something adherent, added, or united ; because it is dependent upon another word for its signification. So the adjectives, or adnouns, *good*, *white*, do not convey any perfect idea to the mind without the help of other words, as a *good* man, a *white* horse. The adnoun may be easily known by putting the word thing after it and an article before it, as, a *good* thing, a *white* thing. Many adnouns are derived from nouns by the addition of *y*, as, *wealthy*, from wealth ; *healthy*, from health.

Adnouns signifying plenty, or fulness, are formed by adding *full* to the noun, as *joyful*, from joy ; *delightful*, from delight ; *youthful*, from youth.

Where a diminution of sense is meant to be conveyed, *some* is added as a termination to the noun, as *delightsome*, *irksome*, *handsome* ; to an adnoun, as *wearisome* ; or to a verb, as *tiresome* ; that is, in a degree.

On the contrary, the addition of *less* expresses some defect or want, as, *careless, worthless, comfortless*.

Things expressed by the Adnoun in its simple form, do not admit of comparison, but are in the positive state. So that whatever number of things are said to be *high, low, base, or fair*, they are supposed to be alike *high, low, base, or fair*, and require not any change of term to express them. But when two things differ in quality, or proportion, then one may be *high*, the other *higher*, or *low* and *lower*, according as we proceed in an ascending or descending scale. But if three things differ in quality or proportion, then the regular degrees of comparison are required to express their diversity. The degrees of comparison are formed by the addition of *r* and *st* if the adnoun end with a vowel, *er* and *est* when it ends with a consonant, or by the adverbs *more* and *most* prefixed ; as in the following example,

Positive State.	Comparative Degree.	Superlative Degree.
High,	Higher,	Highest.
Low,	Lower,	Lowest.
Base,	Bas <sup>er</sup> , or more Base,	Bas <sup>est</sup> , or most Base,
Fair,	Fair <sup>er</sup> , or more Fair,	Fair <sup>est</sup> , or most Fair.

Should there be several things of the same sort, but of different qualities, the two extremes are expressed by the positive state where the comparison begins, and by the superlative degree where the comparison ends. The comparative includes all the intermediate degrees, however the things may differ in quality or proportion among themselves.

## OF ADVERBS.

The Adverb, as the word imports, signifies something placed near, or joined to a verb; and is applied for the purpose of qualifying or in a measure restraining the latitude of its signification, as, he walks *slowly*, he reads *distinctly*.—However it is not confined to the verb, but is applied to other parts of speech, and answers the same important end.

It is joined to an adnoun, as, a *truly* virtuous woman, a *very* excellent character, a conduct *highly* blamable; to a participle, as, *never* regarding, *wilfully* neglecting; or to another adverb, as, *very* abruptly, *more* diligently, *most* accurately.

Most of the adverbs are formed by the addition of *ly* to the adnoun, as, *privately* from private, *seriously* from serious. Adnouns in *ble* form the adverb by changing *e* into *y*, as able, *ably*, charitable, *charitably*. The adverb conveys the same idea as the noun with a preposition before it, as, *cautiously*, that is, with caution, *prudently*, with prudence, or in a prudent manner.

It admits of the degrees of comparison, but generally by the aid of *more* and *most*, as, *more properly*, *most courageously*.

The adnoun is sometimes used in place of the adverb, and with how much propriety may be seen, 2 Tim. ii. 19. where *sure* is put for *surely*; and *steady* for *steadily*, in the marginal reading.

In its general application the adverb adds greatly to the beauty and brevity of language,

and at the same time, increases the variety of expression.

Having given a concise account of Grammar, as it regards the parts of speech, and pointed out the dependence and government of all the words in a sentence; it remains only to shew how the four leading parts of speech, explained in the Dictionary, are dependent upon one another, and what alterations they undergo in the derivations; which may be seen in the FOLLOWING table, where some words from the Old Testament are put within parentheses, and a few in italics are added, which are not used in the Scriptures:

<i>VERBS.</i>	<i>NOUNS.</i>	<i>ADNOUNS.</i>	<i>ADVERBS.</i>
Abound	Abundance	Abundant	Abundantly
Accept	Acceptation (Acceptance)	Acceptable	Acceptably
Affect	Affection	( <i>Affectionate</i> ) Affectioned	Affectionately
Assure	Assurance	(Assured) Assured peace, Jer. xiv. 13.	Assuredly
Blasphe <sup>m</sup> e	Blasphe <sup>m</sup> y Blasphe <sup>m</sup> er	Blasphe <sup>m</sup> ous	Blasphe <sup>m</sup> ously
Care	Care Carefulness	(Careless) Careful	(Carelessly) Carefully
Certify (Cheer)	Certainty Cheer Cheerfulness	Certain Cheerful	Certainly Cheerfully
( <i>Confide</i> )	Confidence	Confident	Confidently
Continue	Continuance	Continual	Continually
Corrupt	Corruption (Corrupter)	Corrupt Corruptible	(Corruptly)
Darken	Darkness	Dark	Darkly
Deceive	Deceiver Deceivableness Deceit Deceitfulness	Deceitful	Deceitfully

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<b>VERBS.</b>	<b>NOUNS.</b>	<b>ADNOUNS.</b>	<b>ADVERBS.</b>
<i>(Deepen)</i>	Deep	Deep	Deeply
	Deepness		
Despise	Despiser		
	Despite	Despiterful	Despiterfully
Ease	Ease	Easy	Easily
<i>(Effect)</i>	Effect	Effectual	Effectually
<i>(Evince)</i>			
<i>(Evidence)</i>	Evidence	Evident	Evidently
Excel	Excellency	Excellent	<i>(Excellently)</i>
	Faith	Faithless	
	<i>(Faithfulness)</i>	Faithful	Faithfully
Fear	Fear		
	<i>(Fearfulness)</i>	Fearful	<i>(Fearfully)</i>
Fit	<i>(Fitness)</i>	Fit	Fitly
	Folly		
	Fool		
	Foolishness	Foolish	Foolishly
Free	Freedom	Free	Freely
	Freeman		
Fill			
Full	Fullness	Full	Fully
<i>(Glad) or</i>			
<i>(Gladden)</i>	Gladness	Glad	Gladly
Glory	Glory	Glorious	<i>(Gloriously)</i>
Glorify	God		Godward
	Goddess		
	Godhead		
	Godliness	Godly	Godly
Grieve	<i>(Grievousness)</i>	Grievous	Grievously
	Grief		
Harden	Hardness	Hard	Hardly
Haste, <i>or</i> <i>(Hasten)</i>	Haste	<i>(Hasty)</i>	Hastily
Honour	Honour	Honourable	<i>(Honourably)</i>
Humble	Humbleness	Humble	<i>(Humbly)</i>
	Humility		
	Humiliation		
Joy	Joy	Joyous	
	Joyfulness	Joyful	Joyfully

<b>VERBS.</b>	<b>NOUNS.</b>	<b>ADNOUNS.</b>	<b>ADVERBS.</b>
Judge	Judge Judgment		
Justify	Justifier Justification (Justice)	Just	Justly
	Kindness Kindred	Kind	Kindly
	Law Lawgiver Lawyer	Lawless Lawful	Lawfully
(Light) Lighten	Light Lightness Lightning	Light	Lightly
Like, or Liken	Likeness	Like	Like, ( <i>Likely</i> ) Likewise
	Malice Maliciousness		
Manifest	Manifestation	Malicious	( <i>Maliciously</i> )
Marvel	Marvel	Manifest Marvellous	Manifestly ( <i>Marvellously</i> )
† Moderate	Moderation	† Moderate	( <i>Moderately</i> )
Mortify	( <i>Mortification</i> ) Mortality	Mortal	( <i>Mortally</i> )
	Nature Necessity	Natural Necessary	Naturally ( <i>Necessarily</i> )
Need	Need	( <i>Needy</i> ) Needful	
Obey	Obedience	Obedient	( <i>Obediently</i> )
Part	Part Partner		Partly
Partake	Partaker Partiality	Partial	( <i>Partially</i> )
Perfect	Perfectness Perfection	Perfect	Perfectly
Pervert	( <i>Perverseness</i> ) ( <i>Plenty</i> ) ( <i>Plenteousness</i> )	Perverse ( <i>Plentiful</i> ) Plenteous	( <i>Perversely</i> ) Plentifully ( <i>Plenteously</i> )
Present	( <i>Present</i> ) Presence		
Profit	Profit	Present Profitable	Presently † Profitably
Prosper	( <i>Prosperity</i> )	Prosperous	( <i>Prosperously</i> )

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<b>VERBS.</b>	<b>NOUNS.</b>	<b>ADNOUNS.</b>	<b>ADVERBS.</b>
Publish	Publican	Public	Publicly
Quicken (Quiet)	Quick (Quiet) Quietness	Quick Quiet	Quickly (Quietly)
Reason	Reason	Reasonable	+ Reasonably
Reproach	Reproach	(Reproachful)	Reproachfully
Enrich (Right)	Riches Right Righteousness	Rich Right Righteous	Richly Rightly Righteously
Save	Saviour Safety Salvation	Safe	Safely
Secure	Security	(Secure)	(Securely)
Separate	(Separation)	Separate	(Separately)
Shame	Shame	(Shameful)	Shamefully
Signify	Signification Sincerity Sobriety Sobriety	+ Significant Sincere Sober	(Significantly) Sincerely Soberly
Sorrow	Sorrow  Stedfastness Strait	Sorrowful Sorry Stedfast	(Sorrowfully)  Stedfastly
Straiten	+ Straitness	Strait	Straitly
Suffice	Sufficiency	Sufficient	(Sufficiently)
Temper	(Temper) Temperance	Temperate	(Temperately)
Terrify	Terror (Terribleness)	Terrible	(Terribly)
Testify	Testimony Testament Testator		
Thank	Thanks Thanksgiving Thankfulness	Thankful	(Thankfully)
(Violate)	Violence	Violent	Violently
Will	Will (Willingness) (Wilfulness)	Willing (Wifful)	Willingly Wilfully



<i>VERBS.</i>	<i>NOUNS.</i>	<i>ADNOUNS.</i>	<i>ADVERBS.</i>
Wonder	Wonder	Wonderful (Wondrous)	(Wonderfully) (Wondrously)
Wrong	Wrong	(Wrong) (Wrongful)	(Wrongly) Wrongfully
	Zeal	Zealous	Zealously

As it is the intention of the Author to submit this work to the inspection of the public, he hopes that it will be found useful to those well disposed persons, who are every where manifesting a pious zeal to remove ignorance, the parent of vice, from the minds of young persons, to impart religious instruction, and inculcate good moral habits. And he trusts that it will, in some measure, prove an instrument in the hand of God to promote his glory; by directing the attention of youth to a more serious perusal of the oracles of divine truth, and thereby diffuse more extensively religious knowledge, make the principles of the Christian religion better understood, and its precepts more carefully practised. With this end in view, and to add a mite to that stock of knowledge which forms the only sure basis of national virtue and individual happiness, he offers up his ardent wishes and most fervent prayers, for a blessing upon his labours, to the father of lights, from whom proceedeth every good and perfect gift; to whom, "the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever.—Amen."

*E. D.*

*Egleston,*  
*January 5, 1814.*

THE  
YOUTH'S  
Theological Dictionary.

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VERBS OR WORDS,  
*Of One Syllable.*

**ADD**—to join or put something to that, which was there before ; to give or bestow.

**ARM**—to take up weapons, or arms to fight with ; to put on armour for the defence of the body : also to supply tools and materials of war to others.—*Spir.* to get and exercise those graces and spiritual weapons, which are appointed and bestowed by God to defend the soul.

**ASK**—to beg or crave, as a favour ; to claim or demand, as a right ; sometimes, to pray, to expect.

**BAND**—to unite or join together, in one body or company.

**BEAR**, *bare*—to support or carry, as a burden ; to keep in mind, as love, hatred, &c. ; to endure or suffer, as pain ; to produce or yield, as fruit ; to bring forth, as a child.

**BEAT**—to smite, or act upon, as rain or hail in falling ; to hit with force, or strike a blow with a weapon.

**BEG**—to crave, or ask with eagerness, as for alms to live upon ; to desire earnestly any favour or assistance from another.

**BID**—to order or command a person to do something ; to invite, or desire to come ; to wish—  
2 John 10.

**BIDE**—to stay, dwell, or continue ; to remain in a place.

**BIND**, *bind*—to fasten any thing ; to tie together ; to lay a person under an obligation to perform some duty.

**BITE**—to press or wound with the teeth ; to reproach or upbraid : also to trick or cheat.

**BLAME**—to censure a person ; to find fault with any one.

**BLAZE**—to send forth a bright shining light, like the flame of a fire ; to publish or spread abroad.

**BLESS**—to prosper or make happy, which, properly, is the act of God alone, the author and giver of every temporal and spiritual blessing.

God blesses, especially, by the rich provision which he has made in his glorious plan of redemption, to recover man from the effects of the fall ; in the supplies of his grace, and by the gifts of his Holy Spirit, whereby man is enabled to serve him acceptably in this world, and to receive a meetness for that eternal inheritance in heaven, where he will be perfectly happy in the enjoyment of God for ever.

This word is often used in an inferior sense, and man is said to bless God, when, with a grateful heart, he praises him for benefits received, and lives to his glory. He may be said to bless his fellow-creatures, when he wishes them every good, and uses his best endeavours to promote their happiness.

**BLIND**, *blind*—to deprive of seeing, or to take away the natural sight ; to make dark—*Met.* to corrupt, to seduce or mislead.

**BLOT**—to make a spot or stain—*b. out*—to cancel or make void ; to forget. Sins are compared to debts in a creditor's book, which are crossed or blotted out when they are paid.

**BLOW**, *blo*—to move forcibly, or to be put in quick motion, as the wind in a brisk gale, which

moves freely and acts powerfully, its force being felt and its effects evident, but the manner cannot be fully understood ; to which our Saviour has compared that spiritual change which is wrought in the soul of the believer, by the operation of God's Holy Spirit.

**BOAST**, *bōst*—to brag, or make a vain display of one's own worth or actions.

**BOW**, *bou*—to stoop or lean ; to incline or bend the body, in token of respect, reverence, or submission.

**BREAK**—to divide or part asunder by force.—To break the heart, is to cause great sorrow.

**BREATHE**—to draw or receive air into the lungs, where the vital part, or that which supports life, is separated and retained, and the rest thrown out.

**BRING**—to fetch from another place ; to bear to. *Op.* to carry from.

**BROIL**—to cook meat over the naked fire.

**BRUISE**, *brazē*—to crush or hurt by a blow ; to punish or correct.

**BUD**—to put forth buds or young sprouts, as the first shoots of plants.

**BUILD**, *bild*—to erect a house, or raise a wall ; applied *spir.* to strengthen and increase knowledge, faith, love and all other graces.

**BURN**—to consume or destroy by fire ; to scorch with heat ; to be inflamed with unlawful desires, 1 Cor. vii. 9. to be filled with a holy zeal for the glory of God, and the good of others, 2 Cor. xi. 29.

**BURST**—to fly open ; to break asunder ; to tear, or rend.

**BUY**, *bi*—to pay a price for any thing ; to purchase for money.

**CALL**, *cāll*—to name ; to summon, invite, or bid to come. To bring persons, by the preaching of the

word and effectual operation of the Spirit, to know, believe, and obey the gospel, Rom. viii. 28.

**CAN**—to be able, or to have power.—It is used as a help-verb.

**CAST**—to throw from, or with the hand ; to lay aside as useless—*c.* out—to put out of, or from a place—*c.* off—to leave off, or reject.

**CATCH**—to seize or lay hold on ; to receive or take suddenly ; to stop any thing moving.

**CAUSE**, *cauze*—to produce or bring to pass ; to effect, as an agent.

**CEASE**—to leave off, or give over ; to stop or be at an end.

**CHANCE**—to happen or fall out.

**CHANGE**—to alter or vary any thing ; to undergo alteration ; to put one thing in the place of another.

**CHARGE**—to order or command something to be done ; to accuse ; to exhort.

**CHOK**—to stifle or stop ; to suppress or overpower.

**CHOOSE**—to make choice of ; to select or pick out, one, or more things, from many others.

**CLEANSE**, *clenze*—to purify or make clean ; to free or clear any thing from filth or dirt.

**CLEAVE**—to adhere, remain close, or stick fast to any thing : also to tear, rend, or split in pieces by violence.

**CLIMB**, *clime*—to ascend, mount, or get up by degrees ; to rise step by step ; to creep up by little and little.

**CLOSE**, *cloze*—to shut, or bring the parts of any thing together : also to finish or make an end.

**CLOTHE**—to furnish or supply with clothes or any covering ; to cover with dress.

**COME**, *cum*—to advance, approach, or draw near ; to remove from a distant to a nearer place. *Op.* to go.

**COOL**—to become less hot ; to make less warm.

**COUNT**—to reckon or tell the number of pieces of money, &c. in order to know the value, or sum total ; to esteem, value, or consider.

**CRAVE**—to beg or ask earnestly ; also to be very desirous, or to long for a thing.

**CREEP**—to crawl, or move on the belly, as serpents and other reptiles ; to grow along the ground, or to climb round a support, as some feeble plants ; to move slowly and silently.

**CROW**, *cro*—to make a shrill noise, like a cock ; also to boast.

**CROWN**, *crown*—to set a crown or an ornament of dignity on the head, as in the case of a king or prince, when invested with the royal authority ; to recompense or reward.

**CRY**—to send forth a shrill sound, like an infant ; to make a mournful noise, on account of pain, sorrow, grief, &c.

**CURE**—to heal a wound ; to recover, or restore to health, a sick person.

**CURSE**—to imprecate, to call down evil upon a person, or to wish any harm to befall him. Our Saviour requires his disciples, not only to bless and curse not, but to bless those that curse them, and, on all occasions, to render blessing for cursing.

**CUT**—to part or divide with any hard instrument, having a sharp edge ; to hew.

**DAMN**, *dam*—to condemn, or pass sentence upon a person ; to doom to eternal torments in a future state : also to cry down.

**DANCE**—to move the body gracefully, to a regular measure of time, according to the air of certain music, sung by the voice, or played on an instrument.

**DARE**—to have resolution or courage to venture

upon any hazardous undertaking ; to resolve or engage to do a thing : also to challenge ; to defy.

**DAWN**—to begin to grow light : also to give some promise or faint hope.

**DEAL**—to trade or transact business ; to treat or have to do with a person.

**DECK**—to adorn or ornament with dress ; to set off to the best advantage.

**DEEM**—to judge, think, imagine, or suppose ; to conclude upon consideration.

**DIE**, *di*—to depart from this life ; to expire, or breathe the last, as when the blood ceases to flow, and consequently all the animal and vital functions or performances of the body are stopt.

**DIG**—to open, break, or turn up the ground with a spade or other instrument.

**DINE**—to eat about noon, or to take the chief meal of the day.

**DIP**—to put partially into water, or any other liquor : also to look slightly, as into a book.

**NOTE**—to think foolishly, or talk extravagantly : also to grow childish, or dull in understanding.

**DOUBT**, *dout*—to hesitate ; to be in a state of suspense, uncertain how to decide or determine, what side of a question to take.

**DRAG**—to draw or pull along by force.

**DRAW**—to pull along, not to carry ; to raise out of a deep place by pulling ; to entice, or persuade to follow : also to trace with a pencil.

**DRESS**—to cook or prepare food, so as to make it fit for eating : also to clothe ; to cultivate, or improve.

**DRINK**—to swallow, or take down the throat any liquor, as water, &c. Our Saviour frequently used this word to express, take freely and largely (the refreshing grace of God being compared to water) ; and as the body is refreshed by water when the thirst is quenched, so is the soul refreshed and

strengthened by the graces of God's Holy Spirit, offered in the Gospel.

**DRIVE**—to force along, or urge forward ; to compel or make to go ; to move without a guide, as a ship carried by the tide or current.

**DROWN**, *drown*—to suffocate or choke any living creature, by plunging it into water, whereby it becomes deprived of life.

**DRY**—to take away moisture ; to free any thing from dampness : also to grow dry, or lose moisture.

**DURE**—to last, continue, endure.

**DWELL**—to inhabit, abide, or live in a place. God is said to dwell in the Heavens, and also with him that is of a contrite and humble spirit. Christ dwells in the heart by faith, justifying the faithful soul by his merit, renewing it by his grace, purifying it by his Spirit, teaching it by his wisdom, keeping it by his power, and, by his communion and compassion, sharing with it in all its troubles, and supporting it under all its trials. The Holy Ghost dwells in the soul by his gracious operations, working faith, love, and other graces therein.

The word of God may be said to dwell in a person, when it is diligently studied, firmly believed, and carefully practised, Col. iii. 16. The godly are said to dwell in God, by having the most intimate union and communion with him in Christ, 1 John, iii. 24. and iv. 13. Satan dwells in wicked men, blinding their understandings by error, and filling their hearts with malice and wickedness, Matt. xii. 45.

**EAT**—to chew meat, so as to make it fit for the stomach ; to take any kind of food in order to preserve life.

To eat the flesh of the Son of Man, is to partake of, or feed on, the benefits purchased by Christ's sufferings in his human nature ; hence the soul re-



ceives quickening virtue, a constant influence, and spiritual life.

The ancient Hebrews were very particular in the sorts of meats which they used, and would not eat with persons of another religion. In Joseph's time they neither ate with the Egyptians, nor the Egyptians with them. In our Saviour's time, they did not eat with the Samaritans, nor have any dealings with them. It was their constant practice, before they sat down to table, to be very careful to wash their hands.

END—to finish ; to perform or do the last act ; to come to an end or a close.

ERR—to miss or go out of the right way ; to wander from a right purpose.

FADE—to change to a paler tint or hue ; to become less bright, as a colour ; to decay or die away gradually.

FAIL, *fale*—to fall short or be wanting ; to decay or come to an end.

FAINT, *fànt*—to lose strength ; to be sad or cast down ; to become low spirited ; to grow less zealous in an affair.

FALL, *fàll*—to tumble down ; to drop from a higher place ; to sink on the knee ; to throw one's self down at the feet of another.

FARE—to be in a state good or bad ; to feed or to be entertained, well or ill.

FAST—to abstain from, or refuse to take, any food ; to mortify the body and humble the mind by strict self-denial.

Fasting has, in all ages, and among all nations, been an exercise much in use, in times of mourning, sorrow, and affliction.

FEAR—to stand in awe of any person ; to dread an event ; to respect, honour, and obey.

**FEAST**—to eat costly and delicate food ; also to give an entertainment at great expence.

**FEED**—to eat ; to take meat or nourishment, for the body ; to supply with food ; to keep or preserve.

God feeds his church, by ruling, defending, directing, sustaining, and nourishing ; both inwardly by the gifts and graces of his Spirit, and outwardly by his power and providence.

Jesus Christ, who performs all the offices of a tender and faithful Shepherd towards his people, feeds them by his word, Spirit, grace, fulness, redemption, ordinances, and providences.

**FEEL**—to perceive or know things by the touch ; to have a quick sense of pleasure or pain, a correct idea of good or evil.

**FEIGN**, *fane*—to pretend, or cover with an excuse ; to relate falsely ; to make a shew of doing what is not designed.

**FETCH**—to go to a place and bring something from thence.

**FIGHT**, *fite*—to contend in battle ; to strive for the mastery ; to make war against.

**FILL**—to put in till there be no more room ; to pour water into a vessel till it reach the top : to supply ; to satisfy.

**FIND**, *find*—to discover or meet with something lost, by searching or seeking ; to obtain by close study, petition, or prayer ; to know by experience.

**FIT**—to prepare any thing and make it proper or suitable for the purpose intended ; to suit one thing to another.

**FIX**—to make fast or firm ; to place a thing so that it cannot be easily moved ; also to determine.

**FLEE**—to run from danger, or to seek for shelter.

**FLOW**, *flo*—to run, as water in a stream : also to rise, as the tide ; to melt, as metals ; also to abound.

**FLY**—to move or pass through the air by the help of wings ; to run swiftly, or pass quickly from place to place : also to run away, or escape by flight.

**FOLD**, *fold*—to double up, or put one part over another ; also to shut up, or confine, as sheep.

**FOME**, or **FOAM**—to gather froth, or a white scum, by being vastly enraged, or violently agitated.

**FORM**—to model to a certain shape ; to make something in imitation of a particular model or pattern.

**FOUND**—to lay the first part or ground work of a building ; to fix firmly or settle.

**FRAME**—to plan ; to form ; to prepare and fit the several parts of any thing, so that they may suit and be readily put together.

**FREE**—to set at liberty ; to rescue from slavery ; to deliver from danger.

**GAIN**, *gane*—to get or obtain ; to make profit, or advantage ; to arrive at or come to.

**GAZE**—to stare at ; to look earnestly and intently with wonder or amazement.

**GET**—to procure or obtain ; to gain or earn, a profit, price, or reward ; to arrive at or come to a place.

† **GILD**—to overlay the surface, or cover the outside of any thing with gold.

**GIRD**—to tie round ; to fasten or bind up any thing close or tight.

**GIVE**, *giv*—to bestow or grant without any return ; to allow ; to yield or resign ; to pay.

**GNASH**, *nash*—to grind or strike the teeth hard together, by way of derision, or in token of scorn ; also as a sign of rage, anguish, grief, or woe.

**GNAW**, *naw*—to pull or tear with the teeth ; to bite in agony or rage.

**GO**—to walk; to move step by step from place to place. *Op.* to stand still.

**GRAFT**—to insert or plant a scion, shoot, or branch of one tree in the stock of another; to join one thing to another, so that it may receive nourishment and support from it.

**GRANT**—to allow or admit that which has not yet been proved; to bestow or give what cannot be claimed as a right.

**GRAVE**—to carve figures, or cut letters on any hard substance.

**GREET**—to speak in a friendly or civil manner at meeting, in token of kindness or respect.

**GRIEVE**, *grev*—to mourn or be sorrowful, as for the death of a friend; to be in pain for something past; to hurt or give pain.

**GRIND**, *grind*—to reduce to powder, or break small by a mill-stone, &c.; also to make smooth the surface of a thing, by wearing or rubbing off some part.

**GROAN**, *grone*—to fetch a deep sigh, or to make a mournful noise, by reason of great pain of body, or affliction of mind.

**GROUND**—to fix, set, or lay any thing down upon the earth; to instruct a person perfectly in the rudiments or first principles of any science or knowledge; to teach an art, &c.

**GROW**, *gro*—to shoot up, or send forth buds or leaves, as plants, trees, &c.; to increase in bulk; to improve; to advance or proceed to any state.

**GRUDGE**—to grieve or murmur at something that another enjoys; to be envious or spitefully uneasy at the success of another.

**GUIDE**—to shew a person a road, with which he is not acquainted; to teach him an art or science, in which he is unskilled; to direct another's conduct.

**GUSH**—to flow or run out suddenly with force.

**HALE**—to drag along by force ; to pull rudely or violently.

**HANG**—to support or hold up any thing from above : also to decline or tend downward.

**HATE**—to bear ill will to any one ; to have an utter dislike to a person ; to detest or abhor, as the godly hate sin, because it is a breach of God's holy law. This word is used in Scripture to express, loveless, Mal. i. 3. Luke, xiv. 26. Rom. ix. 13.

**HAVE**, *hav*—to take or receive ; to hold or possess. It is used as a help-verb, to denote the time past.

**HEAL**—to restore to health or cure a person ; to make well a hurt, sore, or wound ; to reconcile or make up differences.

**HEAP**—to pile or lay things one upon another ; to hoard, or strive earnestly to increase.

**HEAR**—to receive sounds of every kind by the organs or various parts of the ear.

To hear the word of God, means, sometimes, to listen only with the outward sense of the ear, without ever regarding, considering, or laying to heart the important truths which it contains, Matt. xiii. 19. ; and also, to yield a willing assent in the mind, with a firm purpose to believe and obey it, John, viii. 47. God is said to hear prayer, when he grants our requests. -

**HEDGE**—to enclose with a fence ; to shut in by an outwork.

**HELP**—to afford aid or assistance ; to yield support ; to bring a supply.

**HEW**, *hu*—to chop or cut with an edged instrument or tool, usually made of iron.

**HIDE**—to cover or conceal ; to keep any thing from the sight or knowledge of another.

**HIRE**—to engage or agree to pay a certain price for the use of any thing, or reward for the services of a person.

**HOISE**, *hoize*, or **HOIST**—to heave, lift, or raise up on high.

**HOLD**, *hold*—to grasp or catch; to detain or refuse to give up; to retain or keep back; to adhere or cleave to. *Op.* to let go.

**HOPE**—to live in the pleasing expectation of some real or imaginary good in prospect; to have confidence in an expected event, or from the future conduct of a person, that you will obtain something which you wish for or desire.

**HOWL**, *howl*—to cry out and make a loud noise, like a wolf or dog; to utter cries of horror or distress.

**HURT**—to do mischief or harm; to wound or give pain by some bodily cut or bruise; to injure a person's mind or character.

**JOIN**—to add or stick two or more parts of things together; to go close to; to unite in one act; to be of one mind.

**JUDGE**—to exercise the understanding, or that power which the soul possesses, of comparing the different ideas, notions, or propositions, which are either suggested to, or originate in the mind; of discerning and examining their several relations, and also of perceiving and distinguishing their agreement or disagreement, their propriety or impropriety, their truth or falsehood, in forming an opinion; to determine in the mind. *Leg.* to hear, try, and determine a cause; to pass sentence.

**KEEP**—to retain or hold fast; to preserve or take care of; to observe and practise. *Op.* to lose.

**KICK**—to strike with the foot.

**KILL**—to murder or put to death; to take away or destroy the life of any animal, tree, or plant.

**KISS**—to salute or greet by touching with the lips.

**KNEEL**, *neel*—to bend or rest on the knee; which being the most humble posture, except pros-

tration, or the act of falling flat with the face on the ground, is esteemed the most suitable and proper position of the body, in supplication and prayer to God, and is therefore used in the church, likewise at the delivery of petitions in the king's presence, and in courts of judicature upon extraordinary occasions.

**KNIT**, *nit*—to tie a knot or weave a loop, as in making stockings; to join closely or unite together.

**KNOCK**, *nok*—to beat, hit at, or strike upon suddenly; applied *spir.* to Christ's calling and inviting us by his word, providence; and Spirit, to admit him into our hearts and receive him by faith and love.

**KNOW**, *no*—to be well acquainted with any person or thing; to have a clear idea of, or certain skill in any art, science, or affair whatever; to believe upon undoubted testimony;

**LACK**—to want or be without; to be in need of.

**LADE**—to load or lay on a burden. To be heavy laden, is to be sensible of, and mourn under the burden of sin, Matt. xi. 28.

**LAND**—to come to land; to set on shore.

**LANCH**, or **LAUNCH**, *lantsh*—to cast or push a ship, &c. into the water; to force it along with speed.

**LAUD**, *lād*—to celebrate or praise; to pay honour to; to speak well of.

**LAUGH**, *laf*—to express mirth by a sudden convulsive motion of the muscles of the face, and indistinct sounds of the voice; to receive comfort and joy, Luke, vi. 21.; to be merry in a sinful manner, Luke, vi. 25.; to distrust or doubt, Gen. xviii. 12.

**LAY**, *la*—to put a thing in a certain place.

**LEAD**, *ledē*—to shew a person the way by going first; to guide or conduct; to draw or entice.

**LEAN**—to incline against; to rest upon: also to tend toward; to depend upon.

**LEAP**—to skip or jump; to bound, rush, or spring suddenly.

**LEARN**, *lern*—to acquire or receive instruction; to gain knowledge or skill in any art, science, business, trade, &c.; to take heed, 1 Tim. i. 20. *Op.* to teach.

**LEAVE**—to quit or forsake; to go away or depart from. *Op.* to take.

**LEND**—to grant the use of any thing to another for a time.

**LICK**—to take up by touching or rubbing with the tongue.

**LIE**, *li*—to utter what is false, or say what is not true; to rest with the body in an inclined posture, or placed at length.

**LIFT**—to raise or heave up, as from the ground. *Spir.* to shake off sloth and heartily engage in our duty, Heb. xii. 12.

**LIKE**—to desire; to approve of; to be pleased with.

**LIST**—to will, desire, choose, or be disposed to do something.

**LIVE**, *liv*—*Nat.* to exist; to continue in life, or possess a conscious state of existence. *Spir.* to live a life of faith in Christ, to the glory of God's free grace.

To live after the flesh, is to lead such a course of life as is agreeable to corrupt nature, and to make provision only for this present life.

**LODGE**—to abide or stay at a house; to live with a person; to accommodate another with apartments to live in; to afford a temporary dwelling.

**LONG**—to desire earnestly; to wish for very much; to hanker after, as David after his son Absalom; the absent for his native place, as in the case



of Jacob; the godly after God's word, of which the Psalmist is an eminent example; the faithful teacher after his flock, Phil. ii. 28.; saints after saints, Rom. i. 11. Phil. i. 8.

**LOOK**—to direct or turn the eye to an object; to examine into, or to enquire after earnestly; to expect or wait for: also to believe or trust, Isa. xlv. 22.

**LOOSE**—to unbind or untie; to set at liberty; to free from imprisonment, from an obligation, or from any thing painful.

**LOSE** to suffer the want or be deprived of something by accident, as when a thing is gone, so that it cannot be found or had again. *Opp.* to win or gain.

**LOVE**, *luv*—to regard with a passionate affection, a friendly esteem, a parental tenderness, a filial attachment, or a reverential unwillingness to offend; to take delight or pleasure in an object. *Opp.* to hate.

**LUST**—to long for with an excessive and irregular desire; but applied generally to things unlawful and forbidden.

**MAIM**, *mame*—to hurt; to deprive of some necessary part; to lame by a wound, or cripple by the loss of a limb.

**MAKE**—to create or form out of nothing; to cause to exist; to fashion or form by art; to bring into any state or condition; to fit and qualify; to appoint and ordain; to compel or force.

**MAR**—to injure, spoil, or render less useful; to deform or alter the shape; to deface or change the appearance for the worse.

**MARK**—to put a sign or add a note, by which a thing may be known; to take notice of.

**MEAN**—to have in mind; to intend or design; to signify or denote.

**MEET**—to come together, like two persons from opposite directions; to assemble or come together,

as many persons to one place, for some particular purpose ; to join ; to find.

**MELT**—to render or make any substance liquid or soft ; to become fluid or ready to flow easily, like water ; to be dissolved or softened ; to waste away.

**METE**—to measure ; to compute or reckon the quantity of any thing by some settled rule ; to allot, mark, or set out in stated quantities.

**MIND**—to observe, mark, give attention to, or take notice of ; to put in mind, or bid a person to do something.

**MIX**—to unite, blend, or put various things together.

**MOCK**—to deride or ridicule ; to laugh, jeer, or scoff at ; to set at nought ; to deceive or impose upon.

**MOVE**, *moov*—to change or alter in regard to situation ; to put a thing from one place to another ; to stir one's self in any way ; to persuade, affect, or work upon.

**MOURN**—to bewail, lament, grieve, or be sorrowful for the loss of any person or thing. To feel a godly sorrow for our own sins, or for the sins of others.

**MUSE**, *maze*—to ponder or think closely ; to consider attentively, or to study in silence any matter or business.

**NAME**—to apply any title or word to a person, to put any term or sign to a thing, by which each may be distinguished and known ; to mention by name.

**NEED**—to lack or be in want of ; to be without ; to be wanting.

**NOISE**, *noize*—to talk aloud of any thing ; to spread by rumour or report.

**OUGHT**, *ot*—to be fit or necessary ; to be bound

to do something ; to be obliged by duty. It is used as a help-verb.

**OWE**, *o*—to be in debt to another, or under obligation.

**OWN**, *on*—to lay claim or have a right to a thing ; to acknowledge or confess. *Op.* to deny.

**PART**—to divide, separate, or put asunder ; to share or deal out ; to go away from.

**PASS**—to move or go along, by, through, over, or beyond any place.

**PAY**, *pa*—to discharge a debt, or to give money that is due.

**PIERCE**—to penetrate, or enter beyond the surface ; to make way into or pass through, as with a sharp instrument.

**PINE**—to shrink, decay, or waste away.

**PIPE** to play on a musical instrument ; which consists of one or more hollow tubes, and the tones are produced by blowing.

**PITCH**—to smear or cover over with melted pitch : also to rest on or to fasten in the ground ; also to fix or resolve upon.

**PLAIT**, *plate*—to double up, or lay in folds.

**PLANT**—to place ; to set or put into the ground to grow, as trees, herbs, &c. ; to introduce or make known, as to plant the Gospel.

**PLAT**—to weave or intermix one part with another.

**PLEASE**—to do cheerfully and in an obliging manner, whatever another desires or approves ; to perform a thing from choice and with great pleasure and satisfaction.

*It pleased God*, 1 Cor. i. 21. Gal. i. 15, means, it was his will and good pleasure. Christ pleased God by accepting the office of Mediator, by undertaking to fulfil the law, and by suffering death for the accomplishment of man's redemption. Man

pleases God by his love and obedience, which God condescends graciously to approve and accept.

**PLOW**, or **PLOUGH**, *plow*—to turn up in furrows or break the ground with a plough, in order to prepare it for seed or grain. To labour in any calling, 1 Cor. ix. 10.

**PLUCK**—to snatch or pull away hastily with a sudden jerk, or some degree of force; to withdraw or force away from danger.

**POUR** to draw off the contents of a vessel, by inclining the sides downward; to send forth or let out in a continued course; to give vent to.

**PRAISE**, *praze*—to commend or speak well of; to mention in a grateful and solemn manner. To praise God, is to confess and duly acknowledge his great excellencies and wonderful perfections. To praise men, is to speak forth and commend their good actions or qualifications.

**PRATE**—to talk idly or carelessly; to speak too much.

**PRAY**, *pra*—to entreat or ask earnestly with submission; to appeal or refer a matter to the judgment and decision of another; to intercede in behalf of others, and to beg that some evil may be averted, or some favour or good obtained; to make known our desires to God, by offering up our petitions for things lawful and necessary, with a humble confidence to obtain them, through Christ's mediation alone, to the praise of God's mercy, truth, and power.

**PREACH**, *preach*—to deliver a sermon or discourse, upon any head or point of doctrine, especially on religious subjects.

**PRESS**—to squeeze or thrust close together; to crowd or throng. To seek after salvation and pursue happiness, with a holy boldness, resolution, zeal, and fervency, Luke xvi. 16. Phil. iii. 14.

**PRICK**—to pierce slightly, or to make a small

hole with the point of any sharp instrument, as a needle, &c.

**PROVE**, *proof*—to make trial, examine, and find by experience; to demonstrate or make any thing plainly appear to be right or wrong; to shew clearly by arguments or witnesses, that any proposition or matter is true or false.

**PUFF**—to blow suddenly; to swell or rise, as with wind; to exalt or blow up with praise.

**PULL**—to draw or drag forcibly along.

**PURGE**—to cleanse or make clean; to free from evil, or clear from the imputation of guilt.

**PUT**—to lay or place any thing where it is intended to be or remain; to set or fix in any state or condition.

**QUAKE**—to shiver or shake with cold; to tremble from fear or some sudden emotion of the mind.

**QUENCH**, *quench*—to extinguish or put out, as fire; to allay, assuage, abate, or lessen, as thirst; to alleviate, ease, or lighten, as sorrow, grief, pain, &c.; to quiet or still, as any passion or strong emotion of the mind.

**RAGE**—to roar as the sea when agitated by a storm; also to become furious and utter bitter expressions, from exceeding great pain, and excessive anger.

**RAIL**, *raile*—to insult, to find fault with, or to speak bitterly against a person; also to talk disrespectfully of any one.

**RAIN**, *rane*—to fall in drops, as water from the clouds.

**RAISE**, *raze*—to lift up or set upright; to erect or build up; to restore to life, Matt. xi. 5. John ii. 19.

**REACH**, *reatah*—to stretch out; to touch or take

with the hand extended ; to extend to or arrive at—  
 f. forth—to press forward, Phil. iii. 12.

**READ**, *reed*—to peruse or examine with care, any subject or discourse, that is written, engraved, or printed, in order to understand its import, or know fully its meaning; to express in proper words the subject of any discourse or tract, printed or written.

**REAP**—to cut down corn, &c.; to receive the fruit or reward of our works, whether good or bad, Gal. vi. 7, 8.; to expect increase, Matt. xxv. 26; to execute judgment, Rev. xiv. 15.

**REIGN**, *rene*—to rule or govern, as the supreme head of a nation, or chief magistrate of the people, usually styled the king or sovereign prince.

God, who is the absolute Monarch of the world, reigneth in the proper and fullest sense of the word, as he governs and disposes of all things, in heaven and on earth.

Sin is said to reign, when its motions and influences are readily obeyed, and it exercises an absolute, uncontrolled power in the soul, Rom. vi. 12.

Grace is said to reign, when we are governed by the motions and impulses of Christ's Spirit, so that sin cannot condemn us to death nor rule over us, as it did before grace was planted in the soul; Rom. v. 17.

**RENT** (rather **REND**)—to tear asunder; to pull to pieces with violence.

**REST**—to cease from labour, or to be without motion; to be still; to be quiet or at peace; to become fixed in any state or opinion; to be left or remain; also to have a respite or relief from persecution or war; to lean or place, as on a support.

When it is said, in the Book of Genesis, that God rested on the seventh day, we are to consider the term as referring solely to the work of creation, which God had just accomplished in six days, according

to the model of his own infinite wisdom. It was on the seventh day, that God took a review of all his works, and, as it were, reflecting upon the stupendous manifestation of his own perfections, was satisfied and pronounced all things good. Hence God blessed the seventh day, sanctified it, set it apart, and appointed it, in a peculiar manner, for his worship. Till the time of our Saviour, (and still by the Jews) according to the divine appointment, and to preserve the remembrance of the creation, religious people have, in all ages, rested or abstained from all work, servile employments, and labour whatever, on that day, and applied themselves to the service of the Lord, in reading and studying his word, and in prayer. Christians rest on the first day of the week, to perpetuate the remembrance of our Saviour's resurrection, which, in consequence, is called the Lord's day. But we have our blessed Saviour's precepts to induce us, and his example to encourage us, to perform works of mercy on his own day. Hence the ignorant may be instructed, the sick visited, and the poor relieved. The Jews are still most strict in the observance of their Sabbath, so far as relates to buying and selling. What a pity then it is, that those, who call themselves Christians, do not imitate their example in this respect. For however powerful and praiseworthy may be the motive, which has uniformly influenced their conduct, and induced them to be so scrupulously exact, in commemorating the wonderful display of infinite wisdom and power, in a world created; yet surely, we have far more abundant cause to celebrate, with gratitude and joy, the glorious manifestation of divine love, mercy, and goodness, in a world redeemed.

**RISE**, *rise*—to get up from a bed, a seat, or an inclining posture; to begin to appear in view; to advance or go up from a lower to a higher place or station; to gain height in any way; to come to

life, Matt. xxvii. 63. Mar. viii. 31. Mar. xii. 23, 25, 26.

**ROAR**, *rore*—to cry as a lion, or other wild beast; to make a loud noise, as an outcry of distress; to sound like the wind or sea in a storm.

**ROB**—to plunder or take away from another by unlawful force.

**ROLL**, *role*—to move or turn any thing of a round shape over and over, so that the different parts of the surface may come to the ground successively.

**ROOT**—to fix deep; to strike downward and spread, as the root or bottom part of a tree, plant; &c.—*r.* up, to destroy—*r.* out, to banish.

**ROW**, *ro*—to impel, push forward, or force along, as a vessel in the water, by the help of oars.

**RUB**—to move one body against another with pressure; to wipe hard.

**RULE**—to command or govern; to exercise power and authority over others; to have power or command.

**RUN**—to pass swiftly along from place to place; to go at the quickest pace; to flow as water.

The life of a Christian is called a race, and to run in the course, is to use all diligence, care, and constancy, in order to obtain the prize of eternal glory, 1 Cor. ix. 24. St. Paul compares the work of his ministry to a race, and to run therein, is to use due labour, perseverance, and diligence, Phil. ii. 16. An eager pursuit after sinful pleasures, is also aptly compared to a race, and the road, though broad and much frequented, is extremely dangerous, for it leads to destruction, 1 Pet. iv. 4.

**RUSH**—to run hastily and abruptly out of or into a place; to press upon a person in a rude manner.

**SAIL**, *sale*—to be moved by means of sails, as a



**Ship** impelled by the wind ; to pass by sea ; also to glide smoothly along.

**SALT**—to season with salt, as is done to preserve meat.

**SAVE**—to preserve from danger, from destruction, or finally from eternal death ; to deliver from the guilt, or to free from the power and pollution of sin, Matt. i. 21.

Jesus Christ saves his people from sin, from hell, and from destruction ; and having merited their salvation by his death, he applies the purchased redemption, by shedding abroad the Holy Ghost into their hearts. To obtain eternal life, Matt. x. 22.

**SAW**—to cut into pieces, or part asunder, timber, stone, &c. with an instrument of iron or steel, having several teeth.

**SAY**, *sa*—to speak or tell ; to utter in words.

**SCORCH**, *scortsh*—to dry up the moisture, and parch or burn the outside of any thing, by the heat of the sun or fire.

**SCOURGE**—to punish a person by lashing him with a whip, &c.

**SEAL**—to mark with a stamp ; to close a letter, or confirm a deed or other writing, by putting wax with an impression of some device or letter stamped upon it.

**SEARCH**, *seartsh*—to look for, or seek after, any thing lost or mislaid ; to inquire after, 1 Pet. i. 10. ; to look into, examine, and try, Rom. viii. 27. 1 Cor. ii. 10. Rev. ii. 23. Where our Saviour says, *Search the Scriptures*, John v. 39. the full import of the word implies to dig into, turn over, separate, sift, and carefully examine, as is the practice of miners, in searching after the ores of valuable metals, in the bowels of the earth.

**SEAR**—to burn with a red hot iron.

**SEE**—to behold or perceive objects with the eye ; to conceive, apprehend, or understand ; to have a

knowledge of spiritual things. Hence prophets were called seers, and prophecies visions or sights.

*To see God*, Matt. v. 8. does not imply, that any resemblance or likeness of the divine Being will be manifested, but is intended to express that immediate enjoyment and perfect blessedness, with which the saints shall be favoured, in the glorious presence of God in heaven.

**SEEK**—to look or search for; to go to find; to make enquiry after; to endeavour to meet with or labour to obtain something.

**SEEM**—to be barely probable; to make a shew of; to have the appearance of truth. It is sometimes used as a slight affirmation, to express likelihood or probability, and it seems, is of the same import as, it appears.

**SEIZE**, *seze*—to catch at and grasp; to take hold of violently, or unawares, wrongfully, or by force.

**SELL**—to part with for a price; to dispose of goods, &c. to others for money, or any other valuable consideration.

**SEND**—to cause a person to go, or a thing to be carried to a distance.

**SERVE**—to labour, do work for, or help a person in any employment; to attend or wait upon a person, in order to obey and assist him, or in any way to be of use.

To serve God, is to obey him, not only by worshipping him, as required, in spirit and in truth; but also by studying to know and do his will, on all occasions, however opposed to our depraved inclinations, or at variance with our temporal interests.

**SET**—to lay in a particular place; to put in a certain situation; to plant or fix; to go down or fall below, as the sun in the evening; to apply or give attention to, as to set one's heart or mind upon a thing.

**SHAKE**—to move quickly to and fro; to cause

to move; to tremble or totter; to depress or make low through fear, 2 Thess. ii. 2.

**SHALL**—is used as a help-verb to express the future time, when it is dependant upon some contingent circumstance, or the pleasure of another person; as **WILL** is confined to what the mind resolves to do, or determines to have done. If, according to the Saxon original, this word be only equivalent to owe or ought; even then, thou oughtest not to steal, has more of a prohibitory command than do not steal, as expressed in the Latin and other languages. But when it is said, thou shalt not steal, the expression strongly indicates some punishment, or serious inconvenience annexed to disobedience. However, this word is often used in the Old Testament as the synonyme of will, not to testify a dispensation of absolute, unavoidable necessity, nor to express a desire or wish that any evil may befall, but declaratory of what, according to the order of Providence, and the nature of things, will be the event; and, therefore, is a simple prediction.

**SHAME**—to expose a person to disgrace or punishment, by laying his faults open before others; to excite or raise uneasiness in his mind, on account of his having done something amiss.

**SHAVE**—to pare or cut close to the surface, as hair or wool.

**SHEAR**, *shere*—to clip or cut with a sharp instrument, having two blades or edges meeting each other, and moving by a spring, as a pair of shears; or on a joint, as scissors.

**SHED**—to spill or pour out; to scatter or let fall.

**SHEW** (or **SHOW**) *sho*—to make appear or expose to sight; to discover or lay open; to point out; to teach.

**SHINE**—to shed a lustre; to cast forth a brightness, as light reflected from a smooth white surface

to be eminent or exposed to general notice ; to enlighten.

**SHOOT**—to emit or send forth new parts, as plants in a growing state : also to discharge any thing so as to make it fly with speed and violence, as an arrow from a bow, or a shot from a gun ; to let out at once, as a load from a cart.

**SHUN**—to endeavour to avoid ; to get out of the way of, or to keep at a distance from, a person or place.

**SHUT**—to stop up close, so that there may not be any opening ; to inclose or confine. *Op.* to open.

**SIFT**—to separate the finer powder from the grosser parts of any thing ; to part the small dust from the larger particles by means of a sieve : also to examine carefully and minutely.

**SIGH**, *si*—to send forth the breath with a sudden, uneasy, mournful noise ; as is the case when a person is labouring under a depression of spirits, occasioned by some trouble of mind, or disorder of the body.

**SIN**—to offend knowingly against, or to act contrary to the laws of God, as declared in his word. We sin, not only by doing what is forbidden, and in omitting to do what is commanded, but when we desire any thing contrary to the revealed will of God.

**SING**—to make melody with the voice ; to express words according to some regular measure of music, or to utter certain tones agreeably to the harmony of sounds. *S. to.* to praise.

**SINK**—to fall or settle to the bottom ; not to swim.

**SIT**—to rest upon a seat ; to be placed in any particular state or condition.

**SLAY**, *sla*—to kill or put to death.

**SLEEP**—to take rest, as when the body ceases to

be in motion, and the faculties of the mind become composed or suspended, so that we lose, for a time, the connected chain of thought. To be insensible of, or indifferent about, spiritual things, 1 Cor. xi. 30. 1 Thess. v. 6. Eph. v. 14. to remain in a state of death, 1 Cor. xv. 51.

**SLIP**—to slide from not treading firmly ; to lose by negligence or inattention.

**SMELL**—to receive through the nostrils and distinguish, by the nerves of the nose, the various odours or scents of bodies ; to have any particular scent or flavour, as when very fine small particles fly off from a body, in a manner not to be perceived, and, by striking upon the nerves of the nose, cause the sensation of smelling.

**SMITE**—to strike, hit, or beat ; to destroy or overthrow ; also to afflict, as with fear, poverty, &c.

**SOUND**—to cause any thing to make a noise ; to play on, as a musical instrument ; to send forth a sound ; to try the depth of any water, by letting down to the bottom a plummet fastened to a line.

**SOW, so**—to scatter or spread seed on the earth that it may grow. To preach the Gospel, Matt. xiii. 19. 1 Cor. ix. 11.

To sow to the flesh, is to live according to the dictates of corrupt nature, to be in the service of Satan, and to make provision only for this present life, Gal. vi. 8.

To sow to the spirit, is to spend our time, strength, and talents for the glory of God and the good of our fellow creatures, in obedience to the commands, motions, and dictates of the Holy Spirit, Gal. vi. 8.

**SPARE**—to use frugally ; to save for some particular use ; to do without, or be ready to part with a thing ; to use tenderly, or treat with pity.

**SPEAK**—to utter articulate or distinct sounds ; to express significant words with the human voice, by which the ideas, sentiments, or the thoughts of a

person's mind may be easily known and clearly understood.

**SPEND**—to lay out or bestow, as money, &c.; to waste or pass away, as time; to wear out or consume away, as life.

**SPILL**—to let any liquid matter as water, or small particles as seed or grain, fall from a vessel to the ground.

**SPIN**—to form long threads for weaving or sewing, by drawing and twisting a little at a time, as wool, flax, hemp, &c.

**SPOIL**—to rob or plunder; to damage or hurt; to render any thing useless.

**SPORT**—to divert or amuse; to make merry; also to play; to trifle.

**SPREAD**, *spred*—to lay open; to scatter about; to publish, or make a thing generally and openly known.

**SPRING**—to arise out of the ground and grow, as plants from seed, &c.; also to arise or proceed, as from a source, cause, or reason.

**SPUE**, (or **SPEW**)—to eject or cast forth from the stomach.

**SPY**—to discover by the eye at a distance; to find out by close examination; to search or discover by artifice, something intended to be hidden.

**STANCH**, *stansh*—to stop from flowing; to hinder from running, as blood from a wound.

**STAND**—to be upon the feet; to remain erect or upright; to stop and not go forward; to be firm in a posture of resistance or defence; to continue or abide; to hold out.

**STAY**, *sta*—to continue or abide in a place; to hinder a person from leaving one place, or from proceeding to another.

**STEAL**—to take away unlawfully, by private means, what belongs to another.

**STEP**—to move, walk, or go forward, by setting one foot before the other alternately.

**STICK**—to adhere or cleave to any thing.

**STIR**—to move a thing from its place ; to put in action ; to provoke or urge on to a crime.

**STONE**—to throw or cast stones at a person, in order to maim or kill him.

**STOOP**—to bow or bend the body downward ; to lean forward : also to yield or submit.

**STOP**—to hinder or keep from going forward ; to cease from motion ; to close up any opening.

**STRAIN**, *strane*—to pour or press any liquor through a sieve, cloth, &c. in order to cleanse it : also to make violent efforts.

**STREW** (or **STROW**) *stro*—to spread abroad by scattering loosely here and there.

**STRETCH**, *stretch*—to extend or reach out : also to strain to the utmost.

**STRIKE**—to beat or hit with a blow.

**STRIP**—to make naked ; to deprive of covering ; to take off any part of dress : also to rob.

**STRIVE**—to labour diligently ; to make a persevering effort ; to vie or strive to excel.

**SUCK**—to draw in at the mouth, as an infant takes milk from the mother's breast : also to absorb or drain, as plants do the moisture from the earth, which becomes the sap or nutritive juice.

**SUE**, *su*—to prosecute or endeavour to obtain a debt by legal proceedings.

**SUP**—to eat supper, the last meal of the day.

**SWEAR**, *sware*—to utter an oath, or make a solemn appeal to Almighty God, desiring his mercy and protection no otherwise, than as the matter or thing affirmed is true or false ; to declare, promise, or give evidence upon oath.

We certainly ought never to swear but upon very urgent necessity, to secure some considerable good, or to promote some desirable end. However our

Saviour, who came into the world not to destroy the law, but to fulfil it, forbid all kinds of oaths, Matt. v. 34.

**SWEEP**—to cleanse or make clean with a brush, broom, &c.

**SWELL**—to grow bigger or larger in bulk; to puff up: also to be elated or haughty.

**SWERVE**—to wander or turn aside from the right way; to depart or go from a stated rule; to fall away from the truth.

**SWIM**—to sustain the body in water, and move on or near the surface; to lie or float upon the top of any liquid.

**TAKE**—to lay hold on; to accept or receive what is offered; to seize what is not given.

**TALK**, *tak*—to speak in common conversation; to relate any subject of discourse in a ready and familiar manner.

**TAME**—to make that animal gentle and easy to be managed, which before was wild, unruly and ungovernable.

**TASTE**—to prove or try the relish of any thing by the palate or tongue. To have an inward experimental knowledge of a subject.

**TAX**—to lay a fixed rate, or settle a public charge upon lands, persons, goods, &c.: also to charge or accuse a person of being guilty of some crime or misdemeanour.

**TEACH**, *teash*—to instruct or cause to learn; to convey to the mind of a person the knowledge of some art or science: to shew or tell a person how to do any thing.

**TEAR**, *tare*—to rend or pull in pieces with sudden violence; to take away by force.

**TELL**—to count or number; to relate, declare, or make known.

**THANK**—to acknowledge, with a due sense of



gratitude, the favours or services we receive from others.

**THINK**—to exercise that faculty or power of the mind, by which we are enabled to compare ideas of things or terms, to reason upon them, judge, conclude, and determine: also to consider, suppose, or imagine.

**THIRST**—to feel a want of something to drink; to be thirsty or dry; to desire earnestly; to long for.

**THRESH**, (properly **THRASH**)—to beat the grains of corn out of the ear.

**THRONG**—to crowd or press together in great numbers.

**THROW**, *thro*—to cast or send to a distance, as from the hand—*t*. down—to overturn.

**THRUST**—to push with violence against a person or thing; to remove away in a sudden rude manner,

**TIE**, *ti*—to bind or fasten things together with a string, &c.

**TITHE**—to pay tithe, or the tenth part of the produce of the earth, to the clergy for their maintenance; to levy the tax.

**TOIL**—to labour with painful industry; to grow weary with hard work.

**TOSS**—to throw with the hand, as a ball; to lift with a sudden and violent motion, as a ship in a storm.

**TOUCH**, *tutsh*—to lay the finger lightly on any thing. Two bodies are said to touch, when parts of the surface of each come in close contact, so that there is no space between.

**TRADE**—to buy, sell, or exchange goods for money, &c.

**TREAD**, *tred*—to press under the feet; to walk upon.

**TRIM** to furnish or fit out; to prepare or make

**TROW**, *tro*—to imagine, think, or believe.

**TRUST**—to place confidence in; to believe; to credit; to depend upon without doubt.

**TRY**—to examine and prove a thing by trial or experiment; to bring to trial or proof.

**TURN**—to move any thing over to another side, or to alter its position in any way; to bend in another direction; to change with regard to conduct, opinion, inclination, or temper.

**URGE**—to press earnestly; to excite or stir up; to follow close in an argument or dispute.

**USE**, *uze*—to employ to any purpose; to practise according to custom.

**VAUNT**—to boast or brag; to make a vain shew.

**VEX**—to cause trouble or uneasiness by slight provocations; to harrass or torment.

**WAG**—to shake with a slight quick motion.

**WAIL**, *wale*—to express grief or sorrow loud enough to be heard.

**WAIT**, *wate*—to stay in expectation of seeing a person or receiving something; to attend and do servile offices for a superior.

**WAKE**—to cease from sleep; to stir up or raise from sleep; to watch or forbear sleeping.

**WALK**, *wāk*—to move by leisurely steps; to go on foot at the slowest pace.

It is often used in scripture to denote conversation and manner of life; and *to walk in darkness*, 1 John i. 6. is to live in a course of ignorance, error, and sin; *to walk in the light*, 1 John i. 7. is to live in the ways of truth and holiness. So *to walk by faith*, 2 Cor. v. 7. is to rely upon Christ for salvation, and to live in the firm belief, that the promises of the word will be fulfilled and accomplished. *To walk through the fire*, Is. xlii. 2. is to be exer-

cised with many afflictions. To *walk after the flesh*, Rom. viii. 1. is to be guided by the sensual appetite, and the principles or dictates of corrupt nature. To *walk in the flesh*, is to live a natural life, that is, subject to many infirmities and calamities. To *walk with God*, Gen. v. 24. is to live in secret communion with him, having a lively sense of his presence, and endeavouring above all things to please him, and to be approved and accepted of him. To *walk after the Spirit*, Rom. viii. 1. is to be led and guided by his counsels and motions, to regulate and order our whole conversation, according to the rule of God's word, and the direction of his Spirit.

**WANT**—to be without something fit or necessary; to lack or have need of; to be defective or fall short of; to wish or long for.

**WAR**—to make or continue war, which is a state of contending or fighting between two nations, kingdoms, or people, to avenge some injury, or to assert some right.

**WARM**—to heat moderately or in a small degree; to free from cold.

**WASH**—to purify, cleanse, or make clean by means of water.

To wash the hands was a token of innocency, as in the case of Pilate, Matt. xxvii. 24. To wash the feet of another is a mark of humility, of which our blessed Saviour has furnished a surprising example, John xiii. 5. The ceremonial washings under the law signified the cleansing from guilt, and from the defilement of sin, by grace and the virtue of Christ's blood.

**WASTE**—to diminish or lessen; to spoil or render useless; to destroy wantonly, or make desolate.

**WATCH**, *watsh*—to attend closely without sleep; to look to or observe narrowly; to be upon guard.

**WAX**—to cover with wax; to increase, grow, or become bigger.

**WEAR, *ware***—to carry about one, or have on, as clothing, &c.; to waste by use or decay with time.

**WEAVE**—to make threads into cloth by means of a loom.

**WEEP**—to shed tears, which, though they indicate painful emotions of the mind, will sometimes flow from sudden joy, as well as from poignant grief.

**WHITE**—to make white.

**WILL**—to exercise that faculty or power of the mind, whereby we desire, purpose, resolve, and determine to do or not to do any thing. This is the last operation of the mind previous to real action.

**WIN**—to get the prize, or gain some profit or advantage, by any exercise, play, or conquest; to obtain or make one's self master of a thing.

**WIND**—to turn, twist, or roll about; to close in or wrap about.

**WINK**—to close or shut the eye-lids, without being oppressed with sleep; to seem not to see.

**WIPE**—to cleanse or make clean, by rubbing lightly with something soft.

**WISH**—to have a strong desire, or earnestly to long for any thing.

**WIST (or WIS)**—to know or judge rightly; to think or understand.

**WONT**—to do any thing according to custom, habit, or use.

**WORK**—to labour earnestly and industriously, at any business proper to be done in six days out of the seven, according to the express command of God; to strive or endeavour honestly in any calling or way, to get a livelihood.

**WOT**—to know; to be aware of.

**WOUND**—to make a cut with a sharp instrument, or cause a hurt by any violence; to injure or do harm to a person's mind.

**WRAP**, *rap*—to infold, inclose, or cover with something rolled or drawn closely round.

**WREST**, *rest*—to twist or turn about with violence ; to pervert or turn words to a wrong sense or meaning.

**WRONG**, *rong*—to use a person unjustly, or to act deceitfully towards him.

**YIELD**, *yeeld*—to give or grant ; to submit or give up ; to produce or bring forth, as fruit, &c.

**YOKE**—to bind with a wooden frame, as oxen ; or with harness, as horses ; to join or couple one with another.

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## VERBS OR WORDS

### *Of Two Syllables.*

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**ABASE**, *a-bâse*—to cast down ; to bring down ; to humble.

**ABHOR**, *ab-hor'*—to hate with an utter dislike and aversion, accompanied with sharpness of temper and bitterness of spirit ; to loathe ; to cast off.

**ABIDE**, *a-bîde*—to stay with a person ; to dwell or remain at or in a place ; to continue ; to bear or endure.

**ABOUND**, *a-bound'*—to have or to be in great plenty.

**ABSTAIN**, *ab-stâne*—to forbear or keep from ; to deny one's self.

**ABUSE**, *a-bûze*—to misuse or make an ill use of to blame unjustly ; to treat ill or with rudeness.

**ACCEPT**, *ac-cept'*—to take readily; to receive favourably or kindly; to receive into grace and favour, Acts, iv. 24. Eph. i. 6.

**ACCOUNT**, *ac-count'*—to reckon or to give an account: to have a favourable opinion of; to hold in esteem.

**ACCURSE**, *ac-curs'*—to devote or doom to destruction; to assign or mark out for misery; to condemn to punishment; to separate from the church, Rom. ix. 3.

**ACCUSE**, *ac-cuze'*—to censure or charge with a crime; to blame or find fault with.

**ADDICT**, *ad-dict'*—to give one's self wholly up to a thing; to apply the mind closely to it, 1 Cor. xvi. 15.; but it is commonly taken in a bad sense.

**ADJURE**, *ad-jure'*—to put a man to his oath, prescribing the form; to charge him earnestly in the name of God to declare a matter.

**ADMIRE**, *ad-mire'*—to look upon with delight; to be greatly pleased with; to regard with wonder or love.

**ADORN**, *a-dorn'*—to dress or set off to advantage; to deck a person with fine ornaments; to set out a place with decorations.

**ADVISE**, *ad-vize'*—to desire or wish one to do a thing: also to give an account or information; to consider or deliberate how to act.

**AFFECT**, *af-fect'*—to set one's mind upon a thing; to desire or incline to; to love or respect; to influence or move the passions of another person.

**AFFIRM**, *af-firm'*—to assert positively or maintain confidently; to declare the truth of a thing. *Op.* to deny.

**AFFLICT**, *af-flict'*—to put to pain; to cause trouble, grief, &c.

**AFFRIGHT**, *af-frite'*—to terrify or put in fear.

**AGREE**, *a-grée'*—to suit or be alike; to be of

the same mind, judgment, or opinion: to yield or consent to; to bargain with.

**ALLEDGE**, (or **ALLEGE**) *al-led'je*—to affirm, declare, or maintain; to produce as an argument or proof; to plead as an excuse.

**ALLOW**, *al-loú*—to permit, give leave, or grant; to admit or suffer: also to make abatement.

**ALLURE**, *al-lúre*—to entice or decoy by any artifice; to tempt or draw on to some snare or bait.

**ALTER**, *al'-ter*—to change, turn, or vary; to make otherwise than it is.

**AMAZE**, *a-má'ze*—to confound and frighten with terror; to surprise and astonish with wonder.

**AMEND**, *a-mend'*—to make or grow better: also to reform or correct something amiss; to repair or improve.

**ANGER**, *an'-ger*—to impress or affect a person's mind with uneasiness, from the deep sense of an injury received; to enrage, provoke, displease.

**ANOINT**, *a-noint'*—to rub with oil, or to pour oil upon a person, as was done among the Jews, when they consecrated or set apart a person to a holy office, as of prophet, priest, or king; which anointing, being by divine appointment, was to denote the person's being endued with the gifts and graces of the Spirit. But Jesus Christ was the only one, ever particularly designated and chosen by God, to fill all the three distinct offices of prophet, priest, and king; who was, in a peculiar and extraordinary manner, filled with the Holy Ghost, of which the oil was the emblem, and thereby consecrated and authorised to be the Messiah, Acts iv. 27. and x. 38. Jesus Christ is emphatically styled the anointed, in various parts of Scripture.

**ANSWER**, *an'-sur*—to reply to a question; to speak in return to an enquiry: also to fulfil the expectation, or to comply with the wishes of a person.

**APPEAL**, *ap-peal'*—to refer a matter to another as

a judge ; generally applied *leg.* when a cause is removed from a lower to a higher court : also to call as a witness.

**APPEAR**, *ap-pére*—to become visible or be seen ; to be in sight ; to come before or present one's self ; to be evident or plain beyond dispute.

**APPEASE**, *ap-peaz'e*—to pacify or put in a state of peace ; to allay anger or restore quietness.

**APPOINT**, *ap-point'*—to ordain or set apart for a particular purpose or office ; to establish, fix, settle.

**APPROACH**, *ap-pròtsh*—to draw nigh or come near to ; to make progress towards a certain state.

**APPROVE**, *ap-proov'*—to choose with some degree of preference ; to be pleased with ; to commend or allow of.

*Approved of God*, Acts, ii. 22. that is demonstrated and proved beyond contradiction, to be the Messiah or Christ.

**ARISE**, *a-rize*—to get up, as from sleep or from rest ; to begin, take rise, or proceed from.

**ARRAY**, *ar-rd'*—to lay in order, to put in ranks, or place in a state of preparation, as when something of importance is about to be done ; to deck ; to dress.

**ARRIVE**, *ar-rive*—to reach or come to a place ; also to attain or gain any point or purpose.

**ASCEND**, *as-cend'*—to mount or go up to a higher place ; to proceed or rise to a better state or condition.

**ASSAULT**, *as-salt'*—to attack or set upon a person violently and unlawfully ; to storm a place by force.

**ASSAY**, *as-sd'*—to examine, prove, or try a matter very exactly ; to attempt ; to endeavour.

**ASSENT**, *as-sent'*—to concede or yield to ; to agree to any thing.

**ASSIST**, *as-sist'*—to aid or help.

**AS-SURE**, *ash-shúre*—to assert positively, and



promise faithfully, so as to give confidence and remove all doubt or fear.

**ATTAIN**, *at-tâne*—to reach or arrive at ; to come to a certain state.

**ATTEND**, *at-tend'*—to wait on one to whom we owe duty or service ; to apply or bend one's mind to a thing ; to hearken or give ear to ; to take heed.

**AVAIL**, *a-vâle*—to assist, profit, or turn to good account.

**AVENGE**, *a-venj'o*—to do justice to an injured person ; to punish an offender according to his deserts.

**AVOID**, *a-void'*—to leave or quit ; to shun or escape from.

**AWAKE**, *a-wâke*—to cease to sleep ; to rise from a state of slumber.

To rouse from spiritual sleep, by a vigorous exercise of grace, leaving off all sinful courses, and setting about the performance of duties required, Rom. xiii. 11. Eph. v. 14. To raise from the dead, John xi. 11.

**BAPTIZE**, *bap-tize*—to administer the outward ordinance or sacrament of baptism, whereby a person is admitted into church fellowship, and initiated into the Christian religion. The washing with water represents the cleansing of the soul from sin by the blood of Christ, and is the outward visible sign of an inward spiritual washing or regeneration, whereby the gifts and graces of the Spirit are communicated, Matt. iii. 11. Mar. i. 8. Luke iii. 16. John i. 26.

*See Baptism.*

**BECKON**, *beck-on*—to make a sign or give notice, by a motion of the head or hand, for a person to do a thing or to let it alone.

**BECOME**, *be-cum'*—to appear fit for some particular purpose ; to be peculiarly suitable to the per-

son, as when any thing pleases by a graceful propriety ; to enter into some state or condition ; to be the end of.

**BEFALL**, *be-fall*—to happen unexpectedly, or come to pass unlooked for.

**BEGET**, *be-get'*—to cause ; to be the means of producing.

**BEGIN**, *be-gin'*—to enter upon something new ; to do the first act of any thing ; to lay the foundation ; to trace from the first.

**BEGUILE**, *be-guile*—to deceive or cheat in a pleasing unsuspecting manner ; to impose upon by artful cunning ; to do mischief secretly.

**BEHAVE**, *be-ha've*—to conduct or carry one's self.

**BEHEAD**, *be-head'*—to kill by cutting off the head.

**BEHOLD**, *be-hold'*—to regard or view with attention ; to look upon.

**BEHOVE**, *be-hoov'*—to be meet, fit, or proper ; to be the duty of a person to do.

**BELIEVE**, *be-lève*—to have faith, or a firm trust and confidence in the truth of a report, given by another.

To believe the Gospel, is to have a full persuasion of the divine authority of its doctrines, and a determined resolution, by the grace of God, to obey its precepts. To assent barely to Gospel truths, Acts viii. 13. To receive, depend, and rely upon. Christ for life and salvation, John i. 12. iii. 15, 16. Rom. ix. 33. x. 4.

**BELONG**, *be-long'*—to relate to, or to depend upon a thing ; to be the right or property of a person.

**BESEECH**, *be-sè'tsh*—to beg earnestly ; to ask humbly ; to entreat ; to urge by petition.

**BESET**, *be-set'*—to surround or hem in ; to harass or fall upon.

**BE-STOW**, *be-stú*—to give freely, as a present or

in charity ; to lay out with care or much pains ; to lay up in a place for safety.

**BETRAY**, *be-tra'*—to deliver treacherously a person or place into the hands of an enemy ; to discover or disclose a secret, which may give one person some advantage over another.

**BEWAIL**, *be-wáile*—to mourn or lament bitterly ; to express great sorrow for some loss.

**BEWARE**, *be-wá're*—to regard with caution from a suspicion of danger ; to take care to avoid, as God's wrath, Acts xiii. 40. ; false teachers, Matt. vii. 15, 16. vi. 11. ; men averse to the truth, Matt. x. 17. ; evil workers, Phil. iii. 2. ; errors of the wicked, 2 Pet. iii. 17. ; covetousness, Luke, xii. 15. xx. 46.

**BEWITCH**, *be-wits'h'*—to enchant or overpower with a charm, so that a person has not the right use of his reason and choice.

**BEWRAY**, *be-wra'*—to reveal or discover a secret ; to shew or make known something to one's own disadvantage.

**BLASPHEME**, *blas-féme*—to dishonour God by evil reproaches, or by talking profanely of holy things.

**BLINDFOLD**, *blind-fold*—to hinder from seeing by covering the eyes.

**BORROW**, *bor-ro*—to have for a time the use of something belonging to another ; to ask a loan ; to take on credit.

**BROIDER**, *broi-der*—to adorn with figures of needle-work.

**BUFFET**, *buf-fet*—to give blows with the fist ; to vex or torment.

**BURY**, *ber-ry*—to inter or lay in the ground a dead body ; to hide or conceal.

**CARRY**, *car-ry*—to remove or bear away from one place to another ; to keep from falling.

**CHASTEN**, *chas-tin*—to correct in love ; to pu-

nish in justice ; particularly applied to private persons and slight offences.

**CHASTIZE**, *chas-tize*—to correct by a slight punishment ; to reduce to order or obedience.

**CHERISH**, *cher'-rish*—to nourish and support ; to comfort and make much of ; to maintain and bring up.

**COMFORT**, *cum'-fort*—to afford or give advice, assistance, or relief in any way ; to mitigate or soften any painful emotion of the mind ; to strengthen the mind under any calamity.

**COMMAND**, *com-mand'*—to give orders to a person ; to bid another to do something ; to have the oversight, rule, or direction of any place or affair.

**COMMEND**, *com-mend'*—to extol, praise, or represent as worthy of favour or notice, 2 Cor. iii. 1. v. 12. ; to commit to the care of, or give in charge to another, Luke xxiii. 46. ; to render one more acceptable, 1 Cor. viii. 8. : also to set forth the value or usefulness of a thing.

**COMMIT**, *com-mit'*—to entrust to the care of another : to put in a place for safety ; to act or do ; but always applied to something criminal, as sin, &c.

**COMMUNE**, *com-mune*—to converse or talk together.

**COMPACT**, *com-pact'*—to gird, bind up, and put into close order or little room ; to make a thing very neat, useful, and to the best advantage.

**COMPARE**, *com-pa're*—to examine one thing by another, in order to discover their likeness or unlikeness, their agreement or disagreement.

**COMPASS**, *cum'-pass*—to surround or go round ; to seize ; to grasp : also to effect or bring a thing to pass.

**COMPEL**, *com-pel'*—to force or oblige a person to do a thing, whether he be incited or not.

**CONCEIVE**, *con-cève*—to begin to be with child ; to form in the mind a right notion or true judgment of a thing ; to be of opinion.

**CONCERN**, *con-cern'*—to relate or belong to; also to cause great interest or anxious regard; to disturb or make uneasy.

**CONCLUDE**, *con-clu'de*—to make an end; to come to a close; to draw a consequence from something said before; to come to a resolution or the last determination.

**CONDEMN**, *con-dem'*—to give judgment against a person, or to pronounce the final sentence, by which the accused person is declared guilty and doomed to punishment.

To censure or blame rashly, unjustly, or uncharitably, Luke, vi. 37. To witness against and convict by example and conduct, Matt. xii. 41. By the sufferings of his Son in the flesh, God declared openly before all the world, how abominable sin was in his sight, and how contrary to his nature, Rom. viii. 3.

**CONDUCT**, *con-duct'*—to lead, guide, or accompany a person, in order to shew him the way; to adjust one's own behaviour by some rule or method; to manage or direct any business or affair.

**CONFER**, *con-fer'*—to talk or discourse together in a familiar manner, on some particular subject or affair; also to bestow or give.

**CONFESS**, *con-fess'*—to acknowledge or declare one's self guilty of a fault or crime. To own and profess the truths of the Gospel, and to obey the commandments of Christ, in spite of all opposition and danger from enemies, Matt. x. 32. Christ will confess the faithful in the day of judgment, by owning and acknowledging them as his own, Matt. x. 32. Luke, xii. 8.

**CONFIRM**, *con-firm'*—to put past doubt by clear undeniable evidence; to give new assurance of the truth and certainty of any thing; to strengthen, settle, or establish, Acts xiv. 22.; to fulfil, accomplish, or make good, Rom. xv. 8. A man confirms himself,

when he takes heart and courage in a good cause, looking with confident hope to God for help, 1 Cor. xvi. 13.; also to admit to the full privileges of a Christian by the imposition of hands, which is done by the bishop of the diocese.

**CONFORM**, *con-for-m'*—to reduce to the like shape or appearance with something else; to yield or submit to; to comply with.

**CONFOUND**, *con-found'*—to put different or dissimilar things into disorder, by mixing them together, or to cause confusion by not keeping them sufficiently distinct. To baffle or confute, Acts, ix. 22.; to be amazed, astonished, or troubled in mind, Acts, ii. 6. In 1 Pet. ii. 6. it implies, he shall not be disappointed of his expected salvation; referring to Is. xxviii. 16. where the equivalent expression, he shall not make haste, means, he shall not hastily catch at any uncertain way of escaping danger, but shall patiently wait upon God, and accept his way of deliverance and salvation.

**CONFUSE**, *con-fuze'*—to mix together without regularity or judgment; to put out of order; to perplex or hurry the mind.

**CONQUER**, *conq'-er'*—to get the victory; to vanquish, overcome, or subdue by force of arms, strength of argument, bribes, tears, prayers, &c.

**CONSENT**, *con-sent'*—to agree or be of one mind; to allow the truth or acknowledge the doing of a thing; to approve.

**CONSIST**, *con-sist'*—to be composed or made up of; to be comprised or contained in; to haug or agree together.

**CONSORT**, *con-sort'*—to associate or have fellowship with; to accompany or join.

**CONSTRAIN**, *con-straine'*—to compel or force to some action; to hinder by force or arguments; to withhold or oblige.

**CONSULT**, *con-sult'*—to ask advice; to think

deliberately; to examine thoroughly into the foundation of a thing.

**CONSUME**, *con-súme*—to waste, destroy, or bring to utter ruin or desolation; to burn up, Luke, ix. 54.; to spend or squander away, James, iv. 3.: also to diminish, decay, or pine away.

**CONTAIN**, *con-téne*—to incline, hold, or comprehend; to restrain, withhold, or keep within a certain limit, boundary, or compass.

**CONTEND**, *con-tend'*—to strive or endeavour; to dispute or quarrel with.—*c.* for faith, Jude 3.—earnestly to maintain and defend the apostolic doctrine, by constancy in the faith, zeal for the truth, holiness of life, and a constant readiness to suffer for the Gospel, &c.

**CONVERT**, *con-vert'*—to change or turn a thing into another shape or substance; to convince a person of the errors of his former opinion or persuasion, and bring him over to embrace and profess the truths of another religion.

**CONVEY**, *con-va'*—to carry any thing from one person or place to another; also to transfer the right or property of one person to another, by writing, &c.

**CONVICT**, *con-vict'*—to detect or prove a person guilty of a crime or misdemeanour.

**CONVINCE**, *con-vin'ce*—to prove, make plain, or shew a person the truth or falsehood of something in dispute, of which he was before wholly ignorant, doubtful, or mistaken.

**CORRECT**, *cor-rect'*—to amend, rectify, or set right; to chastise or moderately punish for faults committed, with a view to amendment: also to revise or finish with exactness.

**CORRUPT**, *cor-rupt'*—to debase or spoil; to become putrid or rotten; to consume.

**COVER**, *cov'er*—to veil or hide any thing under something laid over; to pardon or forgive, Rom. iv. 7.

**COVET**, *cov'-et*—to desire, long after, or wish for any thing very earnestly. It is commonly used to express an eager and immoderate desire after earthly things; but in 1 Cor. xii. 31. it is taken in a good sense.

**COUNSEL**, *coun'-sel*—to give advice; to admonish or warn a person what to do or to leave undone.

**COUPLE**, *cup'-pel*—to unite, tie, or join together.

**CREATE**, *cre-âte*—to make out of nothing; to cause or bring being out of what had no previous existence; to give and work grace where there was none before, Eph. ii. 10.

**CUMBER**, *cum'-ber*—to embarrass, trouble, hinder; to load with unnecessary weight, or something useless.

**DECEIVE**, *de-cève*—to bring into error; to cheat or impose upon; to beguile or deal treacherously with any one.

**DECLARE**, *de-clâ're*—to tell plainly; to shew openly; to publish; to make manifest or evidently known.

**DECREASE**, *de-creas'e*—to grow less; to waste or decay: also to diminish or make less.

**DECREE**, *de-creé*—to ordain or appoint by an edict, public law, or established rule; to resolve upon or determine.

**DEFAME**, *de-fâme*—to spread an evil report of a person; to blame falsely; to slander publicly.

**DEFEND**, *de-fend'*—to protect or secure from harm; to save or take care of.

**DEFER**, *de-fer'*—to delay, adjourn, or put off from one time to another.

**DEFILE**, *de-file*—to pollute or make unclean. Applied inwardly to the effect of sin on the mind and conscience, 1 Cor. viii. 7. Tit. i. 15. Heb. xii. 15.



**DEFRAUD**, *de-frād*—to cheat or impose upon; to rob or deprive of by some wile or trick.

**DELAY**, *de-lā*—to defer or put off; to hinder or keep back; to stop or cease to act.

**DELIGHT**, *de-lite*—to practise a thing by choice, and with great pleasure and satisfaction; to afford gratification or joy to another.

This word implies choice and judgment united, because it requires a clear discernment to act with due discretion: also to please or satisfy.

**DEMAND**, *de-mānd*—to claim, require, or ask for something with authority, as being the lawful and proper owner.

**DENY**, *de-ny*—to disown, contradict, or oppose; to refuse *Op.* to grant.

**DEPART**, *de-part*—to quit, leave, or retire from a place; to separate or go away from a person; to forsake or give up an opinion.

**DERIDE**, *de-ri'de*—to laugh at, mock, jeer, or turn to ridicule.

**DESCEND**, *de-cend*—to come or go down from a high to a low place. *Op.* to ascend: also to proceed from a particular family.

**DESCRIBE**, *de-scr'ibe*—to represent or relate in writing or by speech any transaction or affair, by enumerating the several parts, and explaining the various properties and circumstances.

**DESIRE**, *de-si're*—to long or wish for something, with great eagerness to obtain it; to request, entreat, or demand.

**DESPAIR**, *de-spa're*—to cast off hope; to give up all expectation of obtaining our wishes or desires; to give a thing over for lost, as being unattainable.

**DESPISE**, *de-spī'ze*—to scorn or slight with disdain, from pride and haughtiness; to disesteem or undervalue a person for being wicked; to contemn or set at nought any thing for being worthless.

**DESTROY**, *de-stroy'*—to throw down what had been built; to lay waste; to make an end of.

**DEVISE**, *de-vi'ze*—to fancy or feign; to invent or find out; to forge or contrive.

**DEVOUR**, *de-vour'*—to eat up greedily; to swallow hastily; to destroy covetously. To defraud others of their property, Matt. xxiii. 14.; to waste or spend riotously, Luke xv. 30.; to deprave and spoil the souls of men, 1 Pet. v. 8.

**DIFFER**, *dis-fer'*—to vary or be unlike in shape, &c.; to dissent from an opinion; to disagree in judgment.

**DIRECT**, *di-rect'*—to point in a straight line; to shew a person the way; to guide to a right purpose: also to regulate or manage.

**DISCERN**, *diz-zern'*—to perceive or see clearly; to know distinctly; to distinguish one thing from another.

**DISEASE**, *diz-e'aze*—to afflict with any distemper or disorder, that prevents the body from performing its natural functions.

**DISMISS**, *dis-miss'*—to send away; to discharge or acquit.

**DISPERSE**, *dis-per'se*—to scatter or spread abroad: also to separate or part one from another.

**DISPLEASE**, *dis-ple'aze*—to offend, give uneasiness, or cause pain by some omission of duty or misconduct.

**DISPOSE**, *dis-po'ze*—to set in order; to apply to any use; to prepare or make ready; to incline or be willing to do a thing.

**DISPUTE**, *dis-pu'te*—to engage in verbal contention; to discuss or debate; to oppose by arguments; to call in question any opinion.

**DISSOLVE**, *diz-zolv'*—to destroy the form of any thing by disuniting or separating the parts; to loosen or break the ties of any thing; to fall away or come to an end.

**DISTRESS**, *dis-tress'*—to harrass or make miserable : also to distrain by law or seize a person's goods or other property.

**DIVIDE**, *di-vi'de*—to separate or put asunder ; to distribute, deal out, or give in shares ; to disunite or set at variance.

**DIVORCE**, *di-vor'ce*—to separate or put away ; to part from, as in the legal separation of husband and wife.

**EMBRACE**, *em-brace'*—to enclose or hold a person in the arms, which is always considered an act of kindness or affection ; to receive zealously, as a favour or an opinion : also to lay hold of, as an opportunity.

**ENDUE**, *en-du'*—to put on as a garment ; but is generally applied to the mind, and signifies to supply or furnish with capacity, or some particular properties or qualities, for the performance of certain acts.

**ENDURE**, *en-du're*—to last or continue ; to bear or suffer ; to undergo or sustain.

**ENGRAFT**, (or **INGRAFT**) *en-graft'*—to insert, plant, or fix a scion or slip cut off from one tree on the stock of another, in order to correct or improve the fruit ; to fix deep ; to settle.

**ENGRAVE**, *en-grave'*—to cut letters, figures, or other characters, on metal or any other hard substance.

**ENJOIN**, *en-join'*—to direct, order, charge, or command to do something.

**ENJOY**, *en-joy'*—to come in possession of, and have the use, benefit, or advantage of a thing ; to take delight in.

**ENLARGE**, *en-lardje'*—to make larger in size or appearance ; to dilate or expand, as the heart by love or joy, 2 Cor. vi. 11. : also to encrease by re-

presentation, as by giving a full account of any subject; to set at liberty.

ENQUIRE, (or INQUIRE), *en-qui're*—to ask about or seek after any thing; to examine or search narrowly into it.

ENRICH, *en-ritsh'*—to make a person rich by adding great wealth to his former estate or possessions; to beautify or adorn with ornaments.

ENROL, *en-ròl*—to enter or write down any name or record upon a list or roll.

ENSUE, *en-su'*—to follow or pursue: also to follow as a consequence from what has gone before or has been already done.

ENTER, *en'-ter*—to go or come into a place; to commence or begin any thing: also to set down in writing.

ENTICE, *en-ti'ce*—to allure, seduce, cunningly persuade, or deceitfully draw away a person to do something contrary to his unbiassed inclination; and is commonly used in a bad sense.

ESCAPE, *es-ca-pe*—to shun or get away from an enemy; to avoid justice; to flee from danger; or to be preserved in some extraordinary manner.

ESCHEW, *es-sheu'*—to shun or avoid; to flee from or get out of the way of any thing hurtful.

ESPOUSE, *e-spu'ze*—to betroth or engage; and also to take in marriage; to be greatly interested in an affair; to adopt heartily or adhere closely to a party, cause, or opinion.

ESTEEM, *e-steem'*—to have a love or regard for a person; to set a value upon, or have respect to a thing.

EXACT, *ex-act'*—to demand with rigorous authority; but usually applied where a person imposes upon another's ignorance, and requires more than is either just or reasonable.

EXALT, *ex-alt'*—to raise or lift up by promotion, praise, or commendation.

**EXCEED**, *ex-ceed'*—to go beyond what was allowed, or what another had done ; to surpass, excel, or do better than another.

**EXCEL**, *ex-cel'*—to surpass, outdo, or go beyond others in any art or science : also to be famous or expert in any respect whatever, whether good or bad.

**EXCEPT**, *ex-cept'*—to take out or set apart one person or thing from a number of others : also to object to or find fault with ; to differ from the common or general rule.

**EXCLUDE**, *ex-clu'de*—to shut out ; to cast off ; to take away.

**EXCUSE**, *ex-cu'ze*—to free a person from blame, by lessening the fault, as in shewing the reasonableness, or pleading the necessity of the act ; to forgive or overlook something done amiss.

**EXHORT**, *ex-hort'*—to warn or caution ; to advise or counsel ; to persuade, encourage, and stir up to any good action.

**EXPECT**, *ex-pect'*—to look, stay, or wait for a person or thing ; to have a prospect of something to come, whether we hope for it or dread its approach.

**EXPEL**, *ex-pel'*—to eject or thrust out ; to drive or put away by force : also to reject or cast off.

**EXPIRE**, *expi're*—to emit or send forth the last breath ; to die ; to terminate or come to an end, as life, a lease, &c.

**EXPOUND**, *ex-pound'*—to set forth or lay out something, so that it may be seen ; to make that easy, plain, or clear, which before was obscure, dark, or difficult.

**FASHION**, *fash'-on*—to form, shape, or mould after a model or pattern : also to make according to some rule prescribed by custom.

**FASTEN**, *fas'-ten*—to secure, make fast or firm.

**FAVOUR**, *fa'-vur*—to countenance or support with kind regard; to assist or help by an act of kindness or friendship: also to resemble or be like unto another person.

**FINISH**, *fin'-ish*—to make perfect, completely perform, or entirely bring to the end proposed any piece of work; to fulfil or bring to a conclusion any matter or business.

When our blessed Lord and great Redeemer said on the cross, It is finished, John xix. 30. it was manifest, that, by what he had done and suffered, he had performed the will of the Almighty, and finished the work assigned him, which was to obtain eternal redemption. Being the substance of all the types, and the end of the legal dispensations, he fulfilled all righteousness by the purity of his life, removed the curse, and satisfied divine justice by his death, gave proof of the efficacy of the sacrifice by his resurrection, and thus reconciled man to God, and opened the kingdom of heaven to every believing soul.

**FLATTER**, *flat'-ter*—to praise or commend greatly by concealing the truth, or raising false hopes; to comply with or do whatever seems agreeable or pleasing to another.

**FLOURISH**, *flur'-rish*—to blossom or bear flowers; to thrive or be in vigour; to be in repute, or established in the good opinion of others; to adorn.

**FOLLOW**, *fol'-lo*—to go or come after another; to do the like or imitate an example, Matt. xvi. 24.; to believe and obey, John x. 27; to endeavour after and pursue with great desire and diligence, Phil. iii. 12.; *To follow the Lamb*, Rev. xiv. 4. is to keep close to Christ in all his ordinances, to be led by his word and Spirit, and to depend upon the virtue and merit of his sacrifice, for pardon and acceptance.

Wherever this word is used in Scripture, and applied to the true God, or to idols or false gods, it

implies to trust in, rely upon, and yield service to them.

**FORBEAR**, *for-bare*—to cease from doing any thing; to let alone or leave off; to spare or treat with mildness, Eph. iv. 2. Col. iii. 13.

**FORBID**, *for-bid*—to order or direct a person not to do a thing; to countermand orders that were given before.

**FOREKNOW**, *fore no*—to know beforehand that such a thing will take place, or that some certain event will come to pass.

**FORESEE**, *fore-see*—to see beforehand what has not yet come to pass.

**FORETELL**, *fore-tell*—to predict or tell beforehand that something will come to pass.

**FOREWARN**, *fore-warn*—to admonish or warn beforehand; to inform by way of caution; to prepare a person for some unexpected event.

**FORGET**, *for-get*—to let the knowledge of something slip out of the memory; to lose the remembrance of any thing; not to esteem or value a matter, but to pass it over as unworthy of our notice or remembrance, Phil. iii. 13.

**FORGIVE**, *for-giv*—to pardon or pass by; to quit a person of a debt, fault, trespass, omission, &c.

**FORSAKE**, *for-sa'ke*—to abandon or leave from dislike; to desert or quit from a sense of injury; to revolt from or neglect.

**FORSWEAR**, *for-sware*—to commit perjury or swear falsely; to renounce or deny upon oath.

**FRUSTRATE**, *frus'-trate*—to defeat or disappoint; to make null or void.

**FULFIL**, *ful-fil*—to fill up till there be no more spare room; to finish or accomplish any thing, as a prophecy or promise by performance, any desire by compliance or gratification, any law by obedience; to answer any purpose or design.

**FURNISH**, *fur'-nish*—to accommodate or supply

a person with such goods or necessities as he may want ; to equip or fit out for any undertaking.

**GAINSAY**, *gane-sa'*—to say against ; to contradict or oppose.

**GARNISH**, *gar'-nish*—to decorate or embellish with ornaments ; to furnish or store ; to adorn or set off.

**GATHER**, *gath'-er*—to collect or bring many things together into one place ; to pluck off, as fruit : also to infer or conclude.

**GENDER**, *jen'-der*—to beget, cause, or produce.

**GLITTER**, (or **GLISTEN**) *glit'-ter*—to shine brightly ; to sparkle with light.

**GLORY**, *glo'-ry*—to be proud of or boast in ; to value one's self for having done, suffered, or being willing and ready to do or suffer any thing, upon the account of some opinion, persuasion, party, or profession.

**HALLOW**, *hal'-lo*—to consecrate, sanctify, or make holy ; to appoint or set apart any thing for sacred use or divine service.

**HANDLE**, *han'-del*—to feel or take hold of with the hand ; to treat or manage a subject in words or writing.

**HAPPEN**, *hap'-pen*—to befall or come to pass.

**HARDEN**, *har'-den*—to make hard by closing the pores of a body ; to make insensible or stupid.

**HEARKEN**, *har'-ken*—to listen ; to attend to or regard.

**HINDER**, *hin'-der*—to stop or delay a person in doing a thing ; to prevent or disappoint him from performing what he desired or intended.

**HONOUR**, *on'-nur*—in Scripture, signifies not only to shew marks of regard, reverence, and respectful submission ; but also to afford assistance and



relief according to the call of duty, or the necessity of the case : also to recompense or reward.

**HUMBLE**, *hum'-bel*—to abase, make lower, or bring down ; to subdue or bring under ; to have a low opinion of one's self ; to be willing to become subject unto another, and to render a ready obedience.

**IMPART**, *im-part'*—to grant relief, or give assistance to another ; to communicate or reveal something to a person that he did not know before.

**IMPLEAD**, *im-plead'*—to prosecute or sue at law.

**IMPOSE**, *im-po'ze*—to lay on, as a burden or penalty ; to enjoin, as a duty or law ; generally applied, where the demand is opposed to a person's will or inclination,

**IMPUTE**, *im-pu'te*—to ascribe or attribute the merit of one person's actions to another ; to charge, a crime or lay blame on one undeservedly.

**INCLOSE**, (or **ENCLOSE**) *in-clo'se*—to surround with a fence, &c. ; to shut in.

**INCREASE**, *in-cr'ease*—to grow or to make more in number or quantity ; to advance or improve, Col. i. 10. 1 Thess. iii. 12. ; to be of more esteem and authority, John iii. 30. ; to enlarge and strengthen, Luke xvii. 5.

**INFLICT**, *in-flict'*—to strike upon ; to lay on, as a fine : to impose, as a punishment.

**INGRAFT**, *in-graft'*—to plant the sprig of one tree in the stock of another ; to instill and cause to grow up in a person's mind.

**INFORM**, *in-form'*—to teach or make known ; to instruct or supply with new knowledge ; to offer an accusation to a magistrate.

**INJURE**, *in'-jur*—to do some mischief to another which he does not deserve ; to hurt or wrong a person unjustly ; to annoy or cause any inconvenience.

**INSTRUCT**, *in-struct'*—to teach or inform a person, in order to make him wiser and better than he was before.

Jesus Christ, as a prophet, instructs or teaches inwardly and spiritually; the Scriptures by the doctrines and precepts contained in them; ministers by their preaching and example; the godly by exhortation and prayer, building one another up; and the wicked, by their awful example, warn us what to shun.

**INTEND**, *in-tend'*—to mean or design to do something hereafter: also to regard or observe with a fixed attention and close application.

**INTREAT**, (or **ENTREAT**) *in-treat'*—to urge or beg earnestly; to solicit by petition, or to press for by prayer; to give good words, 1 Cor. iv. 13: also to intercede or speak in the behalf of a person.

**INTRUDE**, *in-tru'de*—to intermeddle uncalled or without permission; to thrust one's self rudely into another's company, business, or concerns.

**KINDLE**, *kin'-del*—to set on fire, or make to burn; to catch fire; to inflame the passions.

**LAMENT**, *la-ment'*—to bewail, to bemoan, or to express sorrow aloud.

**LEAVEN**, *lev'-ven*—to ferment or make light by something mixed, as the dough for bread.

**LIGHTEN**, *li'-ten*—to cast forth flashes of fire, or to shine like lightening: also to make a load more easy or less heavy.

**LIKEN**, *li'-ken*—to make like or after the manner of some other thing; to be like; to compare.

**LIMIT**, *lim'-mit*—to set or appoint the extent or borders of any place, the bounds or conditions of any business or affair.

**MAINTAIN**, *men-ta'ne*—to preserve or keep by

supplying the necessaries of life; to defend or support by any assistance or protection; to support by argument, or to defend a cause; to profess and practise, Tit. iii. 8—14.

**MARRY**, *mar'-ry*—to give or take in marriage; to join together in wedlock.

**MARVEL**, *mar'-vel*—to wonder or be astonished at; to admire or express great surprise at a thing.

**MEASURE**, *mez'-ur*—to estimate the quantity; or to ascertain the bulk of any number of things, by passing them through a vessel of a certain standard or stated size, generally fixed and agreed upon by law.

**MINGLE**, *ming'-gel*—to mix or blend together several sorts of things into one heap or mass.

**MURMUR**, *mur'-mur*—to mutter inwardly, or to make known some complaint by any low, secret; grumbling, discontented noise; to express any uneasiness, fear, or hope, in a discontented and dissatisfied manner. Instances of the people murmuring, and God's punishments are recorded Num. xi. 33, 34. Psalm lxxviii. 30, 31. where 28,000 were destroyed for murmuring at the graves of Lust; Num. xiv. 19, 30. where the Israelites were forbidden to enter the promised land, and were condemned to die in the wilderness, for murmuring after the return of the spies. They were again punished by fiery serpents, Num. xxi. 4—6. Miriam was chastised by a leprosy that affected her whole body, Num. xii. 1, 2, 10, 15. : and Korah, Dathan, and Abiram were punished in a still more terrible manner, the earth opening and swallowing up the authors of the sedition, and fire consuming their accomplices, as may be seen, Num. xvi. 3, 31, 32, 35.

Man in his lowest estate has much to be thankful for, and little real cause for complaint.

**NEGLECT**, *neg-lect*—to slight or omit to do any business or thing in the regular order or time,

from inattention or carelessness ; to desist from, or wilfully to let alone, the performance of some duty of friendship or office of love, to which the person is bound by obligation or promise.

**NOURISH**, *nur'-rish*—to feed or support by food ; to maintain, provide for, or take care of.

**NUMBER**, *num'-ber*—to count or reckon ; to tell or express how many things, real or imaginary, there are, and this may be done either in words, characters, or figures.

**OBEY**, *o-ba'*—to submit or yield to ; to comply with or perform the orders or commands of another.

Jesus Christ, our blessed Redeemer, obeyed the will of his Father, in fulfilling the law and satisfying divine justice by the sacrifice of himself ; hence, by what he has done and suffered for us, we obtain pardon and acceptance.

We are called upon to obey God, by believing and embracing the Gospel, and by bringing our affections and actions into conformity with the will of God, revealed in his Word.

*See Obedient.*

**OBJECT**, *ob-ject'*—to urge reasons or oppose arguments against the doing of a thing : also to find fault with.

**OBSERVE**, *ob-zerv'*—to watch carefully ; to regard attentively ; to mark, mind, or take notice of ; to keep or obey with religious reverence.

**OBTAIN**, *ob-ta'ne*—to acquire or get ; to procure or gain something, which a person has been anxious after or desirous of.

**OFFEND**, *of-fend'*—to displease or cause discontent by some fault, mishap, or ill success. To commit any sin in thought, word, or deed, James iii. 2. ; to draw one to evil, or to be a let and hindrance to that which is good, Matt. v. 29, 30. ; to stumble at the example of another, 1 Cor. viii. 13. ;

to act unjustly or injuriously, Acts xxv. 8. Applied to the Pharisees, the term signifies, they were alienated or withdrawn from the person and doctrine of Christ.

**OFFER**, *of-fer*—to present or exhibit any thing to another, so that it may be taken or received; to bid as a price or reward; to promise to undertake any thing, or to make the attempt.

**OMIT**, *o-mit'*—to pass by or over any thing wilfully; to neglect or take no notice of it; to leave out.

**OPEN**, *o'-pen*—to unlock, as a door; to unbar, as a window, &c.; to explain or make that clear and easy, which before appeared difficult, Luke xxiv. 32.; to receive an answer to our prayers, Matt. vii. 7.; to receive Christ into the heart by faith and love, Rev. iii. 20.

**OPPOSE**, *op-po'se*—to be adverse to, or act against; to resist or withstand; to hinder by putting an obstacle in the way.

**OPPRESS**, *op-press'*—to crush or injure by hardship; to depress, weigh down, or load heavily by unnecessary burdens, or unreasonable severity.

**ORDAIN**, *or-da'ne*—to command or enjoin, 1 Cor. ix. 14.; to order, Rom. xiii. 1.; to appoint or design to a certain end or use, Rom. vii. 10.; to choose or set apart for an office or employment, Mark iii. 14.; to prepare, Eph. ii. 10.

**OUTRUN**, *out-run'*—to leave behind in running.

**OUTGO**, *out-go'*—to leave behind in going.

**PARTAKE**, *par-ta'ke*—to have a share or part of something with another.

**PERCEIVE**, *per-ce'ive*—to discover or know by some sensible effects; to apprehend or conceive by the mind. *Spir.* to discern and consider things, so as to make a good use of, and derive improvement from them.

**PERFORM**, *per-form'*—to execute or complete what a person has planned himself, or undertaken for another; to fulfil, as a promise; to bring to pass, as an event.

**PERISH**, *per-rish'*—to die or lose life; to be destroyed; to be lost eternally; to be in a state of decay or ruin; to come to nothing.

**PERJURE**, *per-jur'*—to swear falsely, or to take a false oath knowingly and wilfully, in order to hinder or prevent justice being done between contending parties.

**PERMIT**, *per-mit'*—to give leave, suffer, or allow a person to do something.

**PERPLEX**, *per-plex'*—to disturb with doubtful notions; to disquiet or vex: also to render or make an affair troublesome, confused, or disordered.

**PERSUADE**, *per-swa'de'*—to apply such arguments to the reason, accompanied by forcible declarations, that the passions are moved, and a person is thus brought to adopt some particular opinion, or to do some particular act; to convince and convert, Luke xvi. 31.; to be assured or satisfied, Rom. viii. 38. and xiv. †5.; to trust or hope for, Heb. vi. 9.; to provoke or stir up, Acts xiv. 19.

**PERTAIN**, *per-tain'*—to concern, belong, or relate to.

**PERVERT**, *per-vert'*—to distort or turn aside from the true end or right purpose: also to corrupt or spoil.

**POLLUTE**, *pol-lute'*—to defile or make unclean; to corrupt by base mixture; to stain; to apply sacred things to common purposes.

**PONDER**, *pon-der'*—to weigh in the mind; to deliberate, think upon, or consider.

**POSSESS**, *pos-zess'*—to have or obtain as the owner; to be master of; to have the use, benefit, or command of a thing.

**PREFER**, *pre-fer'*—to value, esteem, or regard

one person or thing more than another : also to promote or advance a person to a greater dignity, or raise him to a more valuable office or post.

**PREPARE**, *pre-pa're*—to put in order or make ready beforehand ; to fit and qualify for some particular purpose, Rom. ix. 23. ; to appoint, Matt. xx. 23.

**PRESENT**, *pre-sent*—to offer any thing for the acceptance of another ; to display to view, or offer openly to notice. ; to exhibit either to the sight or to the mind ; to set out for use ; to introduce a person into the presence of a superior.

**PRESERVE**, *pre-zerv*—to keep safe ; to guard or defend against harm, danger, &c. ; to put into a state or condition of safety.

**PREVAIL**, *pre-va'le*—to have force to effect or perform any purpose or design ; to have power, influence, or advantage over another ; to have the better in a cause.

**PREVENT**, *pre-vent*—to stop or hinder a person from doing what he aims at or desires, by going before and putting some obstacle in the way ; to keep off danger, &c. : also to go before as a guide, and to make the way easy, Common Prayer.

**PROCEED**, *pro-ceed*—to come or go forth, as to pass from one place or thing to another ; to continue or go forward, as to the state or end designed ; to issue or flow from, as words from a speaker ; to be produced or derived from, as an act or effect from some known and certain cause.

**PROCLAIM**, *pro-cla'me*—to publish or declare any thing solemnly, openly, and aloud.

**PROFANE**, *pro-fa'ne*—to misapply or abuse sacred things, which have been set apart for religious purposes, by putting them to some unhallowed use or vile purpose.

**PROFESS**, *pro-fess*—to declare openly and plainly in strong terms ; to own one's self of some particular

sect, opinion; or party in religious matters: also to be admitted a member of some learned society, having the privilege of practising or teaching publicly a particular art or science.

**PROFIT**, *prof-fit*—to get something, or to gain some benefit or advantage from a person or thing; to be of use or advantage.

**PROMISE**, *promis*—to assure a person, or to give one's word, that something shall be done or not done, according to the wish or intention of the contracting party.

**PROSPER**, *pros-per*—to make successful or happy; to favour or assist with advantages or conveniences; to be successful, thrive, or get forward.

**PROTEST**, *pro-test*—to affirm or declare openly; to make a solemn declaration of one's opinion or resolution, respecting some matter or thing to be done or not done.

**PROVIDE**, *pro-vi-de*—to prepare, furnish, or take care to procure proper necessities for the well being of a person, or for the regular doing of any thing.

**PROVOKE**, *pro-vo-ke*—to urge by abuse, or to stir a person up to anger.

**PUBLISH**, *pub-lish*—to make public or known; to spread abroad, set forth, or make an open declaration of any thing, so that every one may see and know it.

**PUNISH**, *pun-nish*—to inflict bodily pain, to chastise by fine or imprisonment, for some real crime or imputed offence.

**PURCHASE**, *pur-chase*—to buy for money, or obtain any thing for a price.

**PURLOIN**, *pur-loin*—to pilfer or steal privately.

**PURPOSE**, *pur-pus*—to design, intend, or resolve.

† **QUARREL**, *quar-rel*—to wrangle, fall into angry dispute, or be at variance; to make strife; to find fault.



**QUESTION**, *quesit'-shun*—to ask a question, or to make enquiry, as when any doubt is to be removed, any proposition answered, or information gained ; to doubt or be uncertain of.

**QUICKEN**, *quiek'-en*—to make alive or give life ; to come to life. To bring such as are dead in sin into a state of spiritual life, Eph. ii. 1. 5. Jesus Christ, the second Adam, and Head of the New Covenant, being partaker of the divine nature, is the Fountain of heavenly life, and dwells in all true believers, Rom. viii. 10, 11. John xvii. 2, 3.

**REASON**, *re'a-son*—to argue or examine by reason ; to exercise that faculty of the mind, which weighs and considers the nature and property of things, deduces or draws consequences, and makes conclusions accordingly.

**REBUKE**, *re-bu'ke*—to chide or reprove sharply ; to find fault with.

**RECEIVE**, *re-ce've*—to take what is given, paid, or put into the hand. To entertain, lodge, or harbour, Acts xxviii. 27. ; to bear with or suffer, 2 Cor. xi. 16. ; to believe, Matt. xiii. 14. John i. 18. ; to attend and assent to, Matt. xiii. 20. ; to admit one to be a member of the church, Rom. xiv. 1. ; to be endued with, Acts i. 8. ; to possess and enjoy, Heb. x. 36. ; to be rewarded, Matt. x. 41.

**RECKON**, *rec'-kon*—to cast up or count, Matt. xviii. 24. ; to esteem, repute, and number, Luke xxii. 37. ; to conclude, collect, and gather, as by reason and argument, Rom. vi. 11.

**RECORD**, *re-cord'*—to register, enrol, or make a memorandum of any proceeding, so that a memorial may always be kept, for the purpose of being referred to upon any occasion.

**REDEEM**, *re-deem'*—to bring a person out of slavery, bondage, or prison, by paying a ransom or price for his liberty.

To redeem time, is to embrace and improve every opportunity of doing good, Eph. v. 16.

REDOUND, *re-dound*—to rise, overflow, or run over, as water above its banks; to reflow or return back, as a stream to its source: also to abound or be more than enough.

REFRAIN, *refraïne*—to hold back or keep from acting; to forbear or withhold; to abstain or leave off.

REFRESH, *re-fresh*—to relieve, recruit, or recover from languor or faintness, arising from pain, labour, hunger, thirst, &c.: also to revive or recover, as a plant grown languid and weak from heat, &c.

REFUSE, *re-fuse*—to deny or not grant compliance with a request; to reject or throw aside any proposal or offer. *Op.* to accept.

REGARD, *re-gard*—to look upon with concern, compassion, or respect; to attend to as worthy of notice; to observe or regard attentively, Rom. xiv. 6.

REHEARSE, *re-herse*—to repeat or speak over again a report, discourse, &c.

REJECT, *re-ject*—to cast off or throw away; to forsake, slight, or despise; to refuse compliance with a person's suit, Mark vi. 26.

REJOICE, *re-joice*—to be glad or express great pleasure or satisfaction at some news received, or good enjoyed; to gladden or make joyful.

RELEASE, *re-léase*—to set free or at liberty; to remit or forgive, as a debt; to pardon, as sin, &c.

RELIEVE, *re-léve*—to supply the wants and necessities of another; to afford ease or comfort, as in sickness, pain, or sorrow.

REMAIN, *re-maïne*—to stay behind, or to be left; to be over and above the number or quantity wanted.

REMIT, *re-mit*—to send back or give up; to

pardon or forgive, as a crime or fault; to abate or relax, as a fine or punishment.

**REMOVE**, *re-mood'*—to put any thing from its place; to take away and place at a distance; to go from one place to another.

**RENDER**, *ren'-der*—to return or pay back again; to restore or give up.

**RENEW**, *re-nu'*—to restore or bring back to the former state; to begin again; to make anew, or transform to new life, Rom. xii. 2. Applied to the work of the Spirit on the soul, it signifies, to repair that which is decayed and blemished by sin; and points out the change whereby those, who before were children of wrath, become the children of God, by faith in Christ's merits, sufferings, and death, and have restored in the soul the image of God, which consists in righteousness and true holiness. In this sense, it is the same as to regenerate, or cause to be born again, Tit. iii. 5.

**RENOUNCE**, *re-noun'-ce*—to disown, disclaim, relinquish, or quit all claim or title to a thing; to forsake or leave off.

**REPAY**, *re-pa'*—to return back or pay again that which a person had borrowed; to requite or make a suitable return for any good or ill act.

**REPENT**, *re-pent'*—to think on or remember any thing past, with sorrow or regret, as when a person wishes that something had not been done; to have such a pious sorrow for sin as produces amendment of life. This sorrow or grief is the work of that saving grace on the soul by the Spirit of God, whereby a sinner is made to see and be sensible of his sin, is grieved and humbled on account of it, because God has thereby been dishonoured and offended, his laws violated, and his own conscience polluted and defiled. And this grief arises from love to God, and is accompanied with a hatred of sin, a love to holiness, and a fixed resolu-

tion to forsake sin; and an expectation of favour and forgiveness through the merits of Christ, Matt. iii. 21. Acts iii. 19.

REPLY, *re-ply*—to return an answer to a question; to answer an objection.

REPORT, *re-port*—to tell, relate, or give an account of something abroad, either of one's self or another.

REPROACH, *re-proach*—to blame or find fault with a person for doing some action he should not have done; to mention a fault often in order to excite shame.

REPROVE, *re-proov*—to check, chide, or blame; to tell a person of his faults in a friendly and gentle manner.

† REQUEST, *re-quest*—to ask or beg as a favour.

REQUIRE, *re-quire*—to demand with authority, or exact a thing as a right: also to make necessary.

REQUITE, *re-quite*—to repay; to pay back again or something in return; to reward or make amends for something done.

RESCUE, *res-cue*—to save or deliver from any violence; to release or set free from danger or confinement.

RESERVE, *re-zerv*—to lay up or keep in store to a future time; to keep back or save for some particular purpose.

RESIST, *re-zist*—to withstand or stand against; to oppose or act against; not to yield to force applied, or any external impression.

RESOLVE, *re-solv*—to form a resolution, design, or fixed purpose in the mind, with a determination not to alter or be put out of the way: also to make any matter clear or free from doubt; to answer the difficult part of a question; to melt.

RESORT, *re-zort*—to go frequently to a public place, either by appointment to meet others, or

from habit or custom: also to have recourse to, or to make application, as for help or protection.

**RESTORE**, *re-sto're*—to give back what had been taken away; to bring back again what had been lost; to put a thing into the state or condition that it was in before, Acts i. 6.; to heal or cure, Matt. xii. 13.; to reform the corrupt state of the church, in doctrine, worship, and life, Matt. xvii. 11.; to endeavour to bring a person that has fallen into sin to a sense of his danger, to a knowledge of God's pardoning mercy, and to amendment of life, Gal. vi. 1.

**RESTRAIN**, *re-straine*—to curb, keep in, or hold back; to hinder or prevent contrary to the inclination, will, or desire of a person.

**RETAIN**, *re-ta'ne*—to keep something safe, and not to lose, dismiss, or lay it aside: also to withhold or keep back that which was delivered only in trust. *Op.* to return.

**RETURN**, *re-turn'*—to restore, give or send back any thing which was held only in trust; to come again to the same place or former state. *Op.* to retain.

**REVEAL**, *re-ve'al*—to discover or lay open what was before hid or concealed; to remove all doubt from a subject about which there was some mistake or uncertainty, and to make it clearly known or fully understood; but is generally applied to divine truth, as Phil. iii. 15. Rom. i. 17. *The wrath of God is revealed*, Rom. i. 18. implies, that his displeasure is made known by those judgments which he inflicts upon sinners, and by the accusations of their consciences and their remorse.

**REVENGE**, *re-ven'dje*—to vent one's anger or displeasure upon a person for a real or imaginary fault. Men revenge themselves out of weakness, because they are easily offended, and too much influenced by the impulse of passion and self-love. But when it is said in Scripture, that God revenges

himself, this word is used in a restricted sense, and means no more than that he vindicates the injuries done to his justice and his majesty, and to the order he has established in the world, yet without any emotion of displeasure. He revenges the injuries done to his servants, because he is just, and order and justice must be preserved.

**REVILE**, *re-vile*—to speak reproachfully, or answer in a disrespectful manner; to accuse a person of a crime, or reproach him for a real or imaginary fault.

**REVIVE**, *re-vive*—to return or come to life again; to recover from languor; to flourish or gain vigour: also to bring to life again; to renew.

**REWARD**, *re-ward*—to repay or give in return; to recompense or satisfy a person for something done, by a compensation, an equivalent, or thing of equal value.

**RIOT**, *ri-ot*—to assemble unlawfully together, and break the peace; to indulge in excesses of eating, drinking, and wild luxurious festivity.

**SALUTE**, *sa-lu-te*—to shew respect to a person by gestures, or to express kindness by words; to greet.

**SAVOUR**, *sa-vur*—to have any particular smell or taste; to like, approve, or have a relish for a thing.

**SCATTER**, *scal-ter*—to spread thinly or throw loosely about; to spread abroad.

**SEASON**, *se-a-son*—to give any thing a relish with salt, spices, &c.; to make fit for a purpose.

**SEDUCE**, *se-du-ce*—to mislead or draw aside from the right way, to errors of principles or practice.

**SETTLE**, *set-tel*—to place in any certain state for a time; to fix or make durable in any place or way of life; to free a person from doubtful opinions, or wavering conduct.

**SEVER**, *sev-ver*—to disjoin, force asunder, or part by violence what before was united.

**SHADOW**, *shad'-do*—to debar or exclude the light, as when a body is placed before the sun, and its darkened shadow, or representation is caused by the rays of light being intercepted or stopped in the way.

**SHORTEN**, *shor'-ten*—to make short or reduce the length of any thing : also to contract or grow short.

**SIRNAME**, *sir-na'me*—to call a person by the name of his family.

**SLUMBER**, *slum'-ber*—to doze or have imperfect sleep ; to be inactive, or in a state of negligence or supineness.

**SOJOURN**, *so-jurn'*—to continue, abide, or stay any where for a time ; to dwell or live awhile from home.

**SORROW**, *sor'-ro*—to grieve or be sad ; to have trouble or uneasiness of mind, arising from the loss of some good, or the commission of some fault or crime.

**SPRINKLE**, *sprin'-kel*—to scatter in small drops ; to wet in spots, by throwing water lightly over any thing.

**STAGGER**, *stag'-ger*—to reel ; not to stand or walk steadily ; to waver or be in doubt.

**STRAITEN**, *stra'-ten*—to make strait, narrow, or close.

**STRANGLE**, *strang'-gel*—to suffocate, choke, or kill by stopping the breath : also to hinder from birth or appearance.

**STRENGTHEN**, *streng'-then*—to give strength ; to make strong or firm ; to increase in power or security ; to fix in a resolution.

**STUDY**, *stud'-y*—to apply the mind to consider attentively, or to think with very close application ; to endeavour diligently, 1 Theas. iv. 11.

**STUMBLE**, *stam'-bel*—to falter in walking, or to be on the point of falling by striking against something unawares; to slide or fall easily into crimes or blunders from want of caution; to err.

**SUBDUE**, *sub-du'*—to conquer or master; to bring in subjection to a new authority.

**SUBJECT**, *sub-ject'*—to put under; to make submissive, or cause a person to be under the dominion or authority of another; to expose or make liable.

**SUBMIT**, *sub-mit'*—to put under or make subject; to yield or resign to the authority of another; to leave a matter to the direction or a subject to the judgment of another.

**SUBORN**, *sub-orn'*—to hire or persuade a person to give false evidence, or to bear witness against the truth; to prepare beforehand what he shall say or do.

**SUBVERT**, *sub-vert'*—to overturn or overthrow; to destroy or ruin. To corrupt or confound, Tit. i. 11.

**SUCCOUR**, *suc'-our*—to assist or help in difficulty or distress; to afford relief of any kind.

**SUFFER**, *suffer*—to feel with a sense of pain; to endure or bear any afflictions or reproaches; to undergo any inconvenience; to allow or permit; not to hinder.

**SUFFICE**, *suf-fice*—to satisfy or be enough; to be sufficient or equal to the end or purpose.

**SUPPLY**, *sup-ply*—to give or add what was wanting; to afford relief; to make good any deficiency.

**SUPPORT**, *sup-port*—to sustain, prop, or bear up; to assist or relieve; to protect or defend.

**SUPPOSE**, *sup-po-se*—to take a thing for granted without evidence or proof; to imagine or believe without examination.



**SURFEIT**, *sur'-fit*—to overcharge the stomach; to make sick with eating.

**SURMISE**, *sur-mi'ze*—to suspect, think imperfectly, or imagine without certain knowledge.

**SWADDLE**, *swad'-del*—to wrap up or bind in clothes.

**SWALLOW**, *swal'-lo*—to admit down the throat into the stomach; to take in or devour: also to comply with, or approve of, what an honest or generous mind cannot submit to.

**TARRY**, *tar'-ry*—to stay or be long in a place; to delay or be long in coming.

**TEMPER**, *tem'-per*—to do any thing in the right order, proper time, manner, or degree, so that it may meet the expectation and answer the intended purpose; to make a due mixture of parts, so that one may qualify or assist the other.

**THUNDER**, *thun'-der*—to make a loud noise, like the explosion of gun-powder, or the tremendous report in the air which follows lightning.

**TORMENT**, *tor-ment'*—to put a person to great pain; to afflict or punish the body grievously; to vex or trouble the mind very much.

**TORTURE**, *tor'-ture*—to inflict excruciating pain, by which guilt is punished or confession extorted.

**TRAMPEL**, *tram'-pel*—to tread under foot with pride or contempt.

**TRANSFER**, *trans-fer'*—to move from one place to another; to convey or make over from one person to another.

**TRANSFORM**, *trans-form'*—to change from one figure or shape to another.

**TRANSGRESS**, *trans-gress'*—to pass over or go beyond a certain line or boundary; to offend against the settled or regular rules of nature or virtue, of law or religion.

**TRANSLATE**, *trans-la'te*—to remove from one

place to another; to render into another language the sense or true meaning of any thing, printed or written.

**TRAVAIL**, *trav'il*—to toil or grow weary with work or anxiety; to be in labour, or to have the violent pains of child-birth.

**TRAVEL**, *trav'el*—to take a journey, or to go from place to place, particularly at a distance from home or abroad.

**TREASURE**, *trezh'-ure*—to hoard wealth, or to lay up carefully any thing for future use, or against a time of need: also to keep in memory any remarkable sentence, rule, or direction. *See Noun.*

**TREMBLE**, *trem'-bel*—to shudder, shrink, or be greatly agitated through fear; to shake or shiver with cold.

**TRESPASS**, *tres'-pass*—to pass the line or boundary laid down by law, and enter on another's ground, or in any way violate his property; to commit sin or any fault.

**TRIUMPH**, *tri'-umf*—to celebrate a victory publicly with great pomp; to rejoice over some success procured or advantage obtained.

**TROUBLE**, *trub'-bel*—to disturb or hinder; to make heavy or dull; to cause or give pain, uneasiness, or any unnecessary labour.

To perplex the mind with anxiety, or to engage too much in business, Luke x. 41.

**UNCLOTHE**, *un-clo'the*—to strip or make naked.

**UNLADE**, (or **UNLOAD**) *un-lâde*—to take out the goods, or lighten the burden of a ship, waggon, &c.; to put out, Acts xxi. 3.

**UNLOOSE**, *un-loôse*—to free or loosen any thing; to set at liberty.

**UPBRAID**, *up-brâde*—to chide or charge a person with contempt, for having done something disgraceful; to reproach a person on account of some

favour received with ingratitude, or benefit misapplied.

**UPHOLD**, *up-hòld*—to support, sustain, or keep from falling.

**USURP**, *u-zurp'*—to seize upon violently, or take forcible possession of that, to which a person has no right; to force or thrust one's self into possession, power, or authority, without any title or equitable right.

**UTTER**, *ut'-ter*—to pronounce or speak forth; to tell or express in words.

**VALUE**, *val'-u*—to fix or set a price upon any thing; to hold in high esteem; to consider of great worth.

**VANISH**, *van'-ish*—to disappear or pass away from sight; to come to nought.

**VISIT**, *viz'-it*—to go to see a person; to pay visits of friendship, civility, or duty; to afflict or try.

God visits men both in mercy and in judgment.

**WALLOW**, *wal'-lo*—to roll or tumble in the mire, &c.: also to live in any state of filth or gross vice.

**WANDER**, *wan'-der*—to rove, stray, or go out of the way; to ramble or go about, without having any certain course or settled habitation, Heb. xi. 37, 38.

**WATER**, *wā-ter*—to bathe, sprinkle, or moisten with water; to give water to drink.

**WAVER**, *wā-ver*—to move to and fro; to be unsteady; to doubt, be uncertain, or unsettled.

**WEARY**, *wē-ry*—to tire or overcome with labour; to make a person impatient of the continuance of something; to harass by any thing irksome.

**WHISPER**, *whis'-per*—to speak softly, or to address a person in a low tone of voice.

**WINTER**, *win'-ter*—to abide in a place during winter, or the cold time of the year.

**WITHDRAW**, *with-dra*—to draw back or take away; to retire or go away.

**WITHER**, *with'-er*—to fade, grow dry, or pine away.

**WITHHOLD**, *with-hold*—to keep back; to prevent or hinder from doing something.

**WITHSTAND**, *with-stand'*—to stand or be set against any thing; to oppose, resist.

**WITNESS**, *wit'-ness*—to bear witness or testimony, as by subscribing a deed, &c. to prove the execution, or by saying what we know about any matter or business in dispute.

**WONDER**, *wun'-der*—to be struck with great admiration or surprise, at the strange appearance and uncommon occurrence of any thing.

**WORSHIP**, *wur'-ship*—to pay divine honours or adoration to the Almighty by some religious acts; to shew respect for dignity, or to treat with civil reverence.

† **WRANGEL**, *rung'-gel*—to dispute peevishly, to quarrel perversely.

**WRESTLE**, *res'-sel*—to contend with a person, and struggle or strive to throw him to the ground, by violent twists of the body, and a skilful management of the legs; to endeavour earnestly for the mastery.

## VERBS OR WORDS

*Of Three Syllables.*

**ABOLISH**, *a-bol-ish*—to put an end to a thing, or utterly destroy it, so that no remains may appear.

**ACCOMPLISH**, *ac-com'-plish*—to complete or execute fully, as a design; to fulfil or bring to pass, as a prophecy.

**ACKNOWLEDGE**, *ack-nol'-ledge*—to declare the truth; to own, as a benefit; to confess, as a fault.

**ADMONISH**, *ad-mon'-nish*—to warn of a fault; to reprove gently; to advise or put another in mind of his duty.

**ADVANTAGE**, *ad-van'-tage*—to afford profit, benefit, or any good.

**ADVENTURE**, *ad-ven'-ture*—to engage in some hazardous enterprize, or to attempt some difficult or uncertain undertaking, without any security of success.

**APPAREL**, *ap-par'-el*—to dress or cover with clothing.

**APPERTAIN**, *ap-per ta'ne*—to belong, by nature or by right, to another person or thing; to depend upon.

**APPREHEND**, *ap-pre-hend'*—to seize or lay hold on; to understand or conceive by the mind; to think on with fear or suspicion.

*That I may apprehend, &c.* Phil. iii. 12.—that I may obtain that prize for which I was laid hold on by Christ, converted and brought into the way of salvation, when I was running on to destruction.

**ASSEMBLE**, *as-sem-bel*—to collect or gather many things; to call together a number of persons to one place; to come or meet together.

**ASTONISH**, *as-ton-ish*—to put a person into an extraordinary surprize, admiration, or amazement; to cause confusion of mind from fear or wonder.

**CERTIFY**, *cer-ti-fy*—to give certain notice, information, or proof of something having been done; to declare in writing the truth of a fact.

**CIRCUMCISE**, *cir-cum-cize*—to cut off the foreskin, according to the commandment given to Abraham, as a sign of that covenant which God had entered into with him; namely, that he would accept his children and their descendants for his peculiar people, pardon their sins, and cleanse them from their natural corruptions; that out of Abraham's loins should proceed Christ, or the Messiah, in whom all the ends of the earth should be blessed.

To be spiritually circumcised, or to be the true spiritual seed of Abraham, is to have the thing signified by that sign or ceremony, and to perform all those duties which circumcision was designed to enforce—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures; which is signified by his acceptance of, and submission to the ordinances, Phil. iii. 3.

**COMPANY**, *cum'-pa-ny*—to associate or keep company with a person.

**COMPREHEND**, *com-pre-hend'*—to take or lay sure hold on a thing; to contain or include many things in one, or many particulars in one general; to contain in the mind; to conceive or understand any thing by the ideas which we have of it.

**CONSECRATE**, *con-se-crâte*—to separate, set apart, or appropriate any thing to a particular purpose; but it is chiefly spoken of the dedication of

a building to the worship and service of God, by prayers and other solemn ceremonies, and of the appointment, in a devout manner, of persons to a sacred office, or of things to a religious use. All the faithful are consecrated to the Lord, 1 Pet. ii. 9.

**CONSIDER**, *con-sid'-er*—to think upon seriously ; to weigh in the mind with great care and deliberation, and thoroughly examine a thing ; to regard or take notice of ; also to reward or pay a person for having done something.

**CONTINUE**, *con-tin'-u*—to abide or remain in the same state ; to endure or be lasting ; to hold on in the same order or course, and persevere to the end.

**CONTRADICT**, *con-tra dict'*—to oppose a person by speaking against him, or trying by assertions to shew, or by arguments to prove, that he is in error.

**COVENANT**, *cov'-e-nant*—to make a bargain or an agreement with a person, on certain terms or conditions.

**CRUCIFY**, *cru'-ci-fy*—to put a person to death by nailing his hands and feet to a cross set upright ; a cruel punishment much in use among the Romans. *Fig.* to mortify any corrupt passion, or to destroy the essential qualities, the vital or active powers, of evil propensities or inclinations.

**DEDICATE**, *ded'-i-cate*—to set apart and devote a person or place to some divine power ; to give for ever, or appropriate solemnly, something to a particular person or purpose : also to inscribe or address a book, &c. to a patron.

**DELIVER**, *de liv'-er*—to set free or save a person from slavery, oppression, or any imminent peril, from danger at hand or hanging over his head ; to surrender, give up, or put into the hands of another ; to disburden a woman of a child : also

to utter, as words, or to speak one's mind freely, as in a regular discourse before a public audience.

**DETERMINE**, *de-ter'-min*—to adjust, fix, or settle, as a limit or boundary; to decide on any subject in question; to give an opinion or pronounce sentence on any matter in dispute; to resolve concerning any thing; to direct to a certain end; to come to a decision or final conclusion.

**DIMINISH**, *di-min'-ish*—to lessen or make less in number, size, or value; to decrease or grow less: also to take any thing from that to which it belongs.  
*Op.* to increase.

**DISALLOW**, *dis-al-low'*—not to allow or grant, approve or permit; to deny the authority of a person, the lawfulness or justice of a thing.

**DISANNUL**, *dis-an-nul'*—to repeal or recall; to abolish or make void or of no effect; to deprive of authority.

**DISCOVER**, *dis-cov'-er*—to find out, or come to the knowledge of any thing; to disclose, bring to light, or make known.

**DISCOURAGE**, *dis-cur'-ridge*—to deject or cast down; to dishearten or make afraid; to cause want of confidence in any undertaking, or depression of spirits from being doubtful of success.

**DISFIGURE**, *dis-fig'-ure*—to spoil the figure or shape of any thing; to change it to a worse form.

**DISHONOUR**, *dis-on'-nur*—to disgrace or bring to shame or infamy; to treat with indignity, disrespect, or neglect.

**DISSEMBLE**, *dis-sem'-bel*—to pretend that to be which is not, or that not to be which really is; to hide or conceal the intention or inclination under some cover or false appearance, by pretending great love, friendship, &c. to a person that is hated or despised, on purpose to gain some private end or secret advantage.

†**DISTINGUISH**, *dis-ting'-gwish*—to discern with



nice judgment, or know one thing from another by some mark or note; to make a distinction, or to shew the difference between things nearly alike.

**DISTRIBUTE**, *dis-trib-ute*—to deal out something, divided into parts or shares, to many persons.

**EDIFY**, *ed'-i-fy*—properly, to build a house or temple; but applied to other things, and especially to religious instruction, and means, to build or to be built up in faith; to improve in holiness; to benefit or learn from public or private instruction.

**EMBOLDEN**, (or **IMBOLDEN**) *em-bol'-den*—to make bold; to encourage or raise to confidence.

**ENABLE**, *en-a'-bel*—to give power to, or make able; to render a person capable of doing a thing either by assistance or instruction.

**ENCOUNTER**, *en-coun'-ter*—to rush against another with a violent opposition, as in battle, or any hostile manner; to have eager or warm conversation either of love or anger: also to meet suddenly or come together by accident.

**ENDEAVOUR**, *en-dev'-ur*—to labour to perform, or strive to accomplish a thing according to ability; to direct labour to a certain end or purpose.

**ENLIGHTEN**, *en-li'-ten*—to give or increase light; *fig.* to make a thing clearly understood, by taking away objections, or removing difficulties; to furnish with increase of knowledge, as by informing or convincing a person of something, of which he was before dubious or ignorant.

**ENTERTAIN**, *en-ter-tâne*—to treat or use persons with civility and respect, by furnishing them with all the necessaries and conveniences of life: also to converse or talk with a person in a pleasing, agreeable manner; to reserve or keep in the mind.

**ESTABLISH**, *es-tab'-lish*—to make stable or firm; to settle firmly; to do whatever is necessary to make a thing safe, certain, and durable; to ratify,

confirm, or make sure, Heb. x. 9. ; to set up one thing in the room of another, Rom. x. 3.

**EXAMINE**, *egz-am'in*—to put questions to a person in order to find out the truth or falsehood of any matter, of which he is supposed to have knowledge ; to try by experiment ; to search carefully or make enquiry into any subject. When applied to God, this word denotes the particular strict notice which he takes of his creatures, Psalm xxvi. 2. The christian is required to examine and try himself by the word of God, and by what Christ has wrought by his Spirit within him, whether he be a true believer in Jesus, and have a well-grounded hope of salvation through his blood and righteousness, 2 Cor. xiii. 5. The person, who approaches the table of the Lord's Supper, is especially called upon to perform this duty of self-examination, by comparing his heart and life with the word, to see whether in regard of his knowledge, faith, repentance, love, and obedience, he be duly qualified to partake of this holy ordinance.

**EXECUTE**, *ex'e-cute*—to perform or discharge any duty, office, or business ; to accomplish or do the last act ; to punish a person under the sentence of the law with death, in a public manner, according to the forms of justice.

**EXERCISE**, *ex'er-cize*—to be engaged in labour, or to keep the body in habitual action, for the sake of health or amusement ; to train by use to any act ; to gain skill by practice, Heb. v. 14.

**FOREORDAIN**, *fore-or-da'ne*—to ordain, appoint, or determine beforehand.

**GLORIFY**, *gló-ri-fy*—to pay divine honour or praise in worship ; to make glorious ; to exalt to glory or dignity, Rom. viii. 30. Thus God glorifies the elect, by adorning them with gifts and graces in this world, and by bringing them to the full possession

of glory and blessedness in heaven. We are said to glorify God, when we ascribe to him the glory of every excellency, whether of nature or of grace, Rev. iv. 11. ; when we believe God's promises, and wait for the performance, Rom. iv. 20. ; when we publicly acknowledge true religion or any special truth of God, when it is generally opposed, Luke xxiii. 47. ; when we suffer for God, 1 Pet. iv. 16. ; when we give thanks to God for benefits or deliverances, Luke xvii. 18. ; when on the Sabbath we devote ourselves only to the service of God, Isaiah lviii. 13. ; when we love, praise, admire, and esteem Christ above all, John i. 14. and xi. 4.

God the Father is glorified in Christ the Mediator, by his obedience unto death, whereby the work of man's redemption was consummated, and the justice, wisdom, mercy, and holiness of God made manifest.

God glorified Christ, by manifestly owning him to be his Son ; by sustaining his human nature against the gates of hell, in his agony and passion on the cross ; and by enabling him to triumph over his people's enemies in his resurrection, ascension, and exaltation to his Father's right hand, John xvii. 1.

**IMAGINE**, *im-mad'-jin*—to paint or form in the mind the image, likeness, or representation of any thing which has been seen or described. It is thus we are capable of comparing our conceptions or ideas of external things, and thereby conclude or agree upon what is fitting to be done or let alone.

**IMPRISON**, *im-priz'-zon*—to shut up a person in a prison or jail ; to confine or keep from liberty.

**INHERIT**, *in-her'-it*—to receive or obtain possession of any property, by right of inheritance or succession.

**INTANGLE**, (or **ENTANGLE**) *in-tang'-gel*—to twist together ; to perplex or confuse any affair by

involving it in difficulties, or mixing it with other matters; to ensnare by captious questions or artful talk, Matt. xxii. 15.; to distract with variety of cares, 2 Tim. ii. 4. *Spir.* to return to and continue in sin, 2 Pet. ii. 20.

**INTERPRET**, *in-ter'-pret*—to explain, clear up, or make known what had been expressed in dark terms or doubtful words; to give in known words the sense of what has been spoken in a strange language.

**JUSTIFY**, *jus'-ti-fy*—to clear a person from the charge of guilt; to make his innocence appear; to acquit or free a sinner from the guilt or punishment of sin, by pardon through the imputation of Christ's righteousness, Rom. iii. 28. and v. 9. As justification is by righteousness imputed, so sanctification is by righteousness imparted to the soul of the believer. Man cannot be justified legally, Rom. iii. 20. Gal. ii. 16. but evangelically, Rom. v. 1.; and this is said to be by grace freely, Rom. iii. 24. Tit. iii. 7.; by faith, Gal. iii. 8.; by Christ, Gal. ii. 16.; by his blood, Rom. v. 9.

**MAGNIFY**, *mag'-ni-fy*—to amplify or make great; to increase the bulk of any object to the eye, or to make it appear larger than it really is; to declare and shew forth greatness and glory, Luke i. 46.; to extol, commend, or praise greatly.

**MANIFEST**, *man'-i-fest*—to shew plainly; to make a thing clearly appear; to reveal or discover that which was before hid and obscure; to make publicly known.

**MEDITATE**, *med'-i-tate*—to think very seriously and carefully upon any subject, and reflect with close attention, in order to find out the truth of the proposition laid down.

**MINISTER**, *min'-is-ter*—to act under another,

and deliver or give a thing in serving; to serve or be employed in any office; to serve at the altar, or to attend in the service of God.

† MODERATE, *mod'-der-ate*—to regulate or keep within due bounds, avoiding extravagancies of any kind.

MORTIFY, *mor'-ti-fy*—to make or grow dead; to subdue or conquer the natural appetites, lusts, or depraved inclinations, and make them obedient to reason and religion; to depress or humble.

MULTIPLY, *mul'-ti-ply*—to increase or to be increased in number; to make more by generation or addition.

OCCUPY, *oc'-cu-py*—to fill or take up a space; to take into possession; to deal, trade, or follow any business or employment.

OVERCHARGE, *o-ver-char'dje*—to rate too high; to charge too much; to fill too full; to oppress or charge with too great a load.

OVERCOME, *o-ver-cum'*—to master difficulties; to conquer or get the victory over any person, &c.; to gain the superiority, Rom. iii. 4.

OVERFLOW, *o-ver-flo'*—to cover, as with any liquid; to run over, as water over the banks of a river or the brim of a vessel.

OVERTAKE, *o-ver-take*—to come up to something going before; to catch any thing by pursuit; also, to be even in place or equal to another in qualifications.

OVERTHROW, *o-ver-thro'*—to throw or cast down; to turn upside down; to destroy, defeat.

PERSECUTE, *per'-se-cute*—to pursue with malice, or a malignant intention to overpower and harass by repeated acts of cruelty or oppression.

PROPHECY, *prof'-fe-sy*—to predict or foretell

things to come, especially by divine inspiration. Used in a scriptural sense, to preach, &c.

**PURIFY**, *pu'-ri-fy*—to make pure or free from any improper mixture; to free from guilt or corruption, Tit. ii. 14.; to free from pollution, as by lustration, or purification by water, John xi. 55.

**RECOMMEND**, *rec-cum-mend'*—to commend or speak in favour of another; to commit with prayer, Acts xv. 40.

**RECOMPENSE**, *rec'-cum-pense*—to requite or pay again; to compensate for something done, or to make amends by giving a thing of equal value.

**RECONCILE**, *rec'-con-cile*—to make agree what seems contrary; to restore to favour, or make those friends who before were at variance. See *Reconciliation*.

**RECOVER**, *re-cov'-er*—to regain a person from sickness or any disorder, and restore him to health; to grow well from a disease; to get again any thing that was lost.

**REMEMBER**, *re-mem'-ber*—to call to mind something past, or to keep in mind something for the time to come. When referred to God, this word signifies to care for one, to pity, succour, and save him; or when, after some delays and suspensions of his favour, he returns and shews kindness to him, as in the case of Noah, Gen. viii. 1. Thus God remembered Abraham, and heard his prayer in behalf of Lot, Gen. xix. 29. When applied to men, it signifies to call to mind, Luke xvii. 32.; to consider, Matt. xvi. 9.; to make a collection or raise a contribution, Gal. ii. 10.; to call one to account, to censure or punish, 3 John, 10.

**RESEMBLE**, *re-zem'-bel*—to favour or be like; to have a likeness to some other person or thing.

**REVERENCE**, *rev'-er-ence*—to regard with awful respect and lowly esteem, as a benefactorior supe-

rior, from whom we have received favours, which claim the gratitude of a generous and well-informed mind. We thus reverence our parents and ministers of religion, and submit to their instructions and corrections. But we ought in an especial manner to reverence God, the Fountain of light and life, the Author and Giver of every blessing we enjoy, and approach him with deep humility and holy fear.  
*See Noun.*

**SACRIFICE**, *sac'-cri-fice*—to give or offer up any thing to be devoutly disposed of, according to the religious rites or customs of the country where a person lives; to kill in sacrifice: also to destroy or give up for the sake of something else. *See Noun.*

**SANCTIFY**, *sanct'-ti-fy*—to separate, set apart, and appoint any person or thing to a holy and religious use; to cleanse a sinner from the pollution and defilement of sin, to free him from its power and dominion, and make him holy by enduing him with a principle of holiness, which is the grace of God, 1 Cor. vi. 11.

**SATISFY**, *sat'-tis-fy*—to please by bestowing a favour, or by making a return for something done to the full extent of a person's desire; to fill sufficiently, as with food; also to free a person's mind from doubt, uncertainty, or suspense, and to convince him of the error or the truth of any proposition; to discharge a debt or pay off a demand.

**SEPARATE**, *sep'-pa-rate*—to part, divide, or put asunder; to withdraw or go away from each other.

**SIGNIFY**, *sig'-ni-fy*—to declare; express, or make known the meaning of any thing by a word or sign; to imply or mean in a certain sense; to give notice of; to be a sign of.

**TERRIFY**, *ter'-ri-fy*—to make afraid; to shock with terror or fear.

**TESTIFY**, *tes-ti-fy*. to prove the truth of any thing by the evidence of proper witnesses; to bear witness; Acts, xx. 24.; to avouch or affirm, John iii. 11.; to publish and declare freely and boldly, Acts xx. 21.

**TRANSFIGURE**, *trans-fig'-ure*—to change the figure or form of any thing, so as to alter its external or outward appearance.

**UNCOVER**, *un-cov'-er*—to take off the covering; to strip or make bare.

**UNDERGIRD**, *un-der-gird'*—to bind below or round the bottom.

**UNDERSTAND**, *un-der-stand'*—to comprehend fully; to be informed or have knowledge of a thing; to apprehend or perceive clearly with the mind.



## VERBS OR WORDS

### *Of Four Syllables.*

**ACCOMPANY**, *ac-cum'-pa-ny*—to go along or be with another as a companion.

**ADMINISTER**, *ad-min'-is-ter*—to do service, or help to serve; to act as a minister or agent in any employment or office; to give or supply, as the sacrament, physic, &c.: also to perform the office of an administrator, or one who is empowered to dispose of the effects of a person, who dies intestate, or without a will.

**ALIENATE**, *al-li-en-ate*—to make over the right or deliver up to another the possession of an estate or other property; to estrange or withdraw the affections from a person.



**COMMUNICATE**, *com-mu'-ni-cate*—to impart or give something to others, as charitable relief, knowledge, &c. ; to have something in common with another : also to receive the blessed sacrament of the Lord's Supper.

**ILLUMINATE**, *il-lu'-mi-nate*—to enlighten or give light : generally applied intellectually, to impart divine knowledge or grace to the understanding and heart.

**OVERSHADOW**, *o-ver-shad'-do*—to cover with a shade, or cast a shadow over any person or thing : also to shelter ; to protect.

**PREDESTINATE**, *pre-des'-ti-nate*—to decree, ordain, or appoint beforehand what shall come to pass.

**PREMEDITATE**, *pre-med'-i-tate*—to muse and think on beforehand ; to have conceived or formed in the mind by previous meditation or forethought.

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END OF VERBS.

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## NOUNS, NAMES, OR SUBSTANTIVES, *of One Syllable.*



**ACT**—the effective use of some power, or the operative application of some faculty, whereby something is done, good or ill; the particular thing done or finished: also a step taken, or a measure executed.

**AGE**, *àdje*—the whole continuance, or part of a man's life: also a space of time of 100 years.

**AIR**, *are*—that thin, light, clear, elastic, yielding fluid, surrounding the Earth, which we breathe, in which we move, and without which we cannot exist. It was supposed to be a simple, uncompounded body, and therefore called an element. But it is now known to consist of different airs or gasses; and the oxygen, or vital part, which supports flame and sustains animal life, is less than one fourth part both in weight and bulk. The weight of a column of air on the surface of the earth is equal to 15lb. on every square inch, to a column of mercury of 30 inches, or of water  $34\frac{1}{2}$  feet high, but diminishes in proportion to the height. Moisture from the earth and the surface of water, is carried up by the heated particles of air, in the form of a very fine steam or vapour, till it becomes poized in a stratum of air of equal heaviness; but, being driven about by the wind, it becomes condensed and forms clouds, whence we have those genial showers of rain, which purify the air and fertilize the soil.

Hence that immense volume of air, which surrounds the globe, and is supposed to extend from 40 to 50 miles high, is called atmosphere, or a round body of vapour. The wind is only air in motion: when it moves in a gentle manner it is called a breeze; when its velocity is increased it is denominated a gale; but when it acts with violent force it is styled a tempest.

ALMS, *āms*—what is given out of charity or pity for the relief of the poor.

ARK—the vessel in which Noah and his family were preserved during the flood. *Ark of the covenant*, Heb. ii. 4. the chest in which the table of the law, Aaron's rod, and the pot of manna were preserved.

ARM—a limb of the human body, or that part which extends from the shoulder to the hand.

ART—the skill or knowledge of doing or performing any thing by some regularly acquired method, as distinguished from nature or instinct. This word properly comprehends all that is performed by the contrivance and industry of man: also trade, cunning, &c.

ASP—a little serpent, whose bite is poisonous and attended with almost instant death.

ASS—an animal of burden, much used in the east to ride on.

AXE, *ax*—a tool, having a metal head with a sharp edge, used to cut wood, &c.

BABE—an infant or young child; such a one as is weak in faith and knowledge, 1 Cor. iii. 1. Heb. v. 13.

BACK—the hinder part of a person or thing.

BAG—a sack, purse, or pocket to put things in.

BAND—any thing to bind or tie with; a company of foot soldiers, Acts x. 1.; faith and love, which attract and unite the soul to Christ, Col. ii. 19.

BANK—a place where money is taken in and

kept for security, and interest allowed : also a little hill or rising ground ; the boundary of a sea or river.

**BARN**—a store-house for corn, &c.

**BEAM**—a large piece of timber used in building a house, on which other smaller pieces are laid to support the floors, roof, &c. : also the ray of light emitted or sent forth from some luminous body ; that part of a balance at the ends of which the scales are suspended.

**BEAST**—a brute creature void of reason ; applied generally to all four-footed animals that are proper for food, labour, or sport.

**BED**—a place to rest and sleep on.

**BIER**, *beer*—a frame to carry or rest dead bodies upon.

**BILL**—a bond or writing for money or goods.

**BIRD**—a general name for animals covered with feathers.

**BIRTH**—the act of being born or coming into the world.

**BIT**—the iron part of a bridle for the horse's mouth.

**BLADE**—the green shoot of corn or leaf of grass : also the cutting part of a knife or sword.

**BLAME**—a fault charged against any one.

**BLOOD**—that warm red fluid, which, being secreted or separated from the juices of the food, is impelled or forced forward by the contraction of the heart, and caused to circulate through the arteries and veins of the body, and is the immediate recipient of the vital principle. Being pronounced by God himself to be the life of the animal, it was strictly forbidden by the law of Moses to be eaten. By the blood of Christ, the new covenant or testament was confirmed and ratified.

**BOARD**, *bòrd*—a thin flat piece of wood.

**BOAST**, *bòst*—proud speech, vain pretensions to skill, art, &c.

**BOAT**, *bote*—a small vessel for sea or a river.

**BOND**—a written contract or agreement, which binds or engages two or more persons to the performance of something on certain conditions. *Bonds*, Heb. xiii. 3. sufferings for Christ and his Gospel.

**BONE**—that white hard part of the body, which gives form and affords support to the whole frame.

**BOOK**—a collection of many sheets of paper, prepared for writing upon and bound together, or on which something had been printed. The Holy Scriptures, or the Word of God, called by way of eminence the Bible or the Book, Rev. xxii. 29.

**BOUND**—a mark set up to shew how far a country, province, or parish extends.

**BOW**, *bo*—an instrument to shoot arrows with, used in war before the invention of guns. The rain-bow is a sign of God's covenant in the cloud, being given as an assurance that mankind should not again be destroyed by a flood.

**BOX**—a small case or chest made of wood, &c.

**BRANCH**, *brantsh*—the shoot, bough, or arm of a tree. *Met.* offspring or children. So Jesus Christ was the Branch of the house of David, and is the true Vine into which all true believers are ingrafted, and is the source of influence from whence they derive life, grace, and all good, John xv. 5.

**BRASS**—a yellow mixed metal composed of copper and zinc.

**BREAD**, *bred*—baked food made of ground corn. *Fig.* all natural food; all things necessary for this life, Matt. vi. 11; manna with which God fed the children of Israel in the wilderness, John vi. 31. Jesus Christ is the true Manna, the Bread of Life, or food for the soul, and is both the Author and Matter of spiritual life, John vi. 41, 51.

**BREADTH**, *bredth*—the measure of any thing from side to side.

**BREAK**—the first opening.

**BREAST**, *breſt*—that part of the body which contains the heart and lungs.

**BREATH**, *breth*—air drawn into the lungs, where the oxygen or vital part is separated and communicated to the blood, and the nitrogen, rendered moist, is discharged or thrown out.

**BRIDE**—a woman newly married.

**BRIM**—the upper edge or utmost extent of any thing.

**BROOD**—the young of fish or fowl brought forth by one female.

**BROOK**—a small stream or running water.

**BROW**, *brou*—that part of the face just above the eye ; the edge of a hill.

**BULL**—the male of kine.

**BUSH**—any shrub or low tree growing thick and close to the ground.

**CAGE**, *cādje*—a small inclosure for birds made of wire or twigs ; a place of confinement for thieves, &c.

**CALF**, *cāf*—the young of a cow.

**CALM**, *cām*—stillness or freedom from any motion or disturbance, as when there is not a breath of wind stirring. *Met.* peace, rest.

**CAMP**—the place where an army lodges, in tents or huts, in order to be ready for battle.

**CARE**—much anxious thought, or extraordinary cautious concern, about the welfare of a person, or the success of a thing. God's general care of his creatures is manifest in the provision which he makes, in his providence, for the supply of all their wants ; but his particular care is shewn to the godly in the communication of his grace, whereby they are enabled to work out their salvation, and do what is pleasing and acceptable in his sight.—Man's care is lawful, when he endeavours to please God,

mourns for his sins, and regulates his conduct by the word of God; when he is concerned about the welfare of others, and solicitous for the salvation of their souls; when he moderately takes thought for the things of this present life, resigning himself, at the same time, to the will and providence of God; but unlawful, when he is careful about things which are forbidden, so as to make provision for the flesh to fulfil the lusts thereof; when he has a perplexing anxious care about lawful things, to the neglect of the worship of God, and distrust in his providence.

**CASE**—the state of a thing, or the condition of a person, with regard to outward circumstances: also a shell or covering.

**CAST**—the space through which, or the distance, to which any thing is cast or thrown: also the act of casting or throwing, or the state of any thing cast or thrown.

**CAVE**—a den in the earth, or any hollow place under ground.

**CAUSE**, or *caze*—that which produces an effect; the motive, reason, or principle, upon or by which a thing is done; state or account; 2 Cor. vii. 12. also a trial before a judge in open court, where the reason of the action is examined into, and the propriety of the claim decided upon.

**CHAFF**—the husks and refuse of corn; to which are compared hypocrites and ungodly persons, Matt. iii. 12.

**CHAIN**, *chane*—a line of links, made of iron, brass, or some other metal, where the links fasten or lock one into another.

**CHANCE**—any thing which takes place or comes to pass by apparent accident, or without design.

**CHANGE**, *chàndje*—an alteration of a person or thing from one state to another, or of many with regard to position, order, &c.

**CHARGE**, *chardje*—cost or expence; care or trust.

**CHEEK**—the side of the face below the eye.

**CHEER**—provision, good fare, &c. *Fig.* courage, temper of mind.

**CHILD**, *child*—one young in years.—Believers are called children of God, by virtue of their adoption. One week in knowledge, 1 Cor. xiii. 11.—one young in grace, 1 John ii. 13.—one humble and docile, or willing to receive instruction, Matt. xviii. 3, 4.

**CHOICE**—freedom to do a thing, or to let it alone; the thing chosen.

**CHRIST**, *christ*—the same as Messiah; the anointed of God, and proper name of the ever-blessed Redeemer of mankind. In him all the types, prophecies, and promises center. He was the grand subject of all the apostle's ministry, and ought to be the sum and substance of every gospel sermon.

**CHURCH**, *churtsh*—a religious assembly separated and called out from the world, by the doctrine of the gospel, to worship the true God in Christ according to his word. The true church consists of all the elect of God, of what nation soever, from the beginning of the world to the end of time, who make one body, of which Jesus Christ is the head, Acts i. 18.

The faithful followers of Jesus Christ, who are here in a state of spiritual warfare, and require all the armour of God to defend the soul, and enable them to fight manfully under the captain of their salvation, against the world, the flesh, and the devil, are called the church militant.—But in heaven, where their conquest over sin and death is complete; and they are rewarded with eternal blessedness and glory, they are styled the church triumphant.



**CLAY**, *cla*—a soft clammy earth, used in potteries, and for various purposes.

**CLERK**, *clark*—formerly meant a person that was learned; but is now applied commonly to any writer or book-keeper in a public or private office: also a title given to church ministers.

**CLOKE**, (or **CLOAK**)—a loose upper garment. *Fig.* any pretence or blind to cover or hide a base design.

**CLOTH**—the matter or substance of which garments are made.

**CLOTHES** (or **CLOTHING**)—dress, garments, or any covering of the body.

**CLOUD**—a body of watery particles, or vapours suspended in the air, which often obscures or darkens the light of the sun; but from some change of temperature in the air, the particles coalesce or unite, and fall in rain to the earth.

**COAL**, *cole*—a hard black matter dug out of the earth, and used for fuel.

**COAST**, *cøst*—that part of a country which lies by the side of the sea.

**COAT**, *cote*—a man's upper garment; the covering of animals.

**COCK**—the male of birds.

**COLT**—a young horse or ass.

**CORD**—a small rope or line.

**CORN**—grain fit for bread.

**CORPSE**, *corps*—a dead body.

**COST**,—charge; price given for a thing.

**COUCH**, *cøutsh*—a seat or moveable bed to lie down on.

**COURSE**, *corse*—a race; order of succession; general manner of life or behaviour: ship's way.

**COURT**, *cørt*—the palace or house where the king resides; an area or open place before a palace or house; a place where justice is administered.

**CRAFT** trade or employment by which a man gets a livelihood ; also trick, cunning.

**CREEK**—a small bay or narrow neck from a harbour, where goods may be landed.

**CRIME**—a great fault ; a sinful act ; breach of a known law.

**CROSS**—a gibbet made of two pieces of wood put across, on which the Romans used to hang malefactors or criminals ; taken for the whole of Christ's sufferings from his birth to his death, but especially those on the tree, Eph. ii. 15, 16. Heb. xii. 2.

**CROWN**, *crown*—a cap of state worn on the head of a sovereign prince. *Fig.* honour, dignity.

**CRUMB**, *crum*—the soft part of bread ; a very small piece of any thing.

**CRY**—a loud, mournful tone of voice, on account of grief or pain.

**CUP**—a small vessel to drink out of. *Fig.* sufferings and afflictions which God sends upon a person or people.

Our Saviour prayed that the cup, that is, the sufferings assigned him in soul and body, might pass from him, Matt. xxvi. 29.

**CURE**—a remedy ; that which heals a wound, or restores a sick person to health.

**CURSE**—the act of wishing evil, or calling upon God to injure a person ; the threatenings of God against the transgressors of his holy law.

**DART**—an arrow or weapon thrown by the hand.

**DAWN**, *dawn*—the first appearance of day-light.

**DAY**, *day*—the space of time between the rising and the setting of the sun.

**DEARTH**, *derth*—want of food.

**DEATH**, *deth*—*temporal*—the extinction of life, or separation of the soul from the body. *Spiritual*, a separation of soul and body from God's favour in this life, which is the state of all unregene-

rated and unrenewed persons, who are without the light of knowledge and the quickening power of grace. The second or eternal death is the perpetual exclusion of the whole man, from God's heavenly presence and glory.

**DEBT**, *det*—that which is owing by, or due from, one man to another.

**DEED**—an act or thing done; a contract in writing.

**DEEP**—the sea, so called because it is a great way from the surface, or top, to the bottom, measuring downward.

**DEN**—a cave or lurking place under ground, where beasts of prey lodge.

**DEPTH** the measure of a place or vessel from top to bottom. *Op.* to height.

**DISH**—a broad shallow vessel used to serve up meat in.

**DITCH**, *ditsh*—a trench or gutter cut round a field to receive water.

**DOG**—a domestic animal, the emblem of fidelity, affection, and obedience. *Fig.* a term of reproach for an unholy man, Matt. vii. 6.; a false teacher, Phil. iii. 2.; a gentile, Matt. xv. 27.

**DOOR**, *dore*—is properly that part of a building, which moves on hinges in a frame, and opens to afford entrance into a house, room, &c.; but it is often used in Scripture in a metaphorical sense, for the way of entrance or admittance into a new state.

**DOUBT**, *dout*—uncertainty; inability to determine or resolve on which side of a question to take.

**DOVE**, *duv*—a tame bird of the pigeon-kind, the emblem of simplicity and innocence, declared by the law of Moses to be pure, and was allowed to be offered to the Lord, in the temple, by poor women after lying-in.

**DRAUGHT**, *draft*—the number of fishes taken

by once drawing the net: also the quantity of liquor drunk at once.

**DREAM**—a series or train of images, which are formed in the imagination whilst we are asleep, and were sometimes the means which God used to make known his will.

**DROP**—the smallest quantity of any liquid.

**DUE**, *du*—what is owing or remains unpaid of a debt.

**DUNG**—the soil or discharges of animals, which is used as manure and is spread upon the earth, in order to render it rich and fruitful. *Fig.* the refuse of any thing, or what is fit only to be cast away. St. Paul counted all things but dung in comparison of Christ, Phil. iii. 8. All things without Christ are as dung, or utterly insufficient to procure pardon and acceptance with God.

**DUST**—earth dried to a powder. *Fig.* it denotes earthly things; the grave or death, Amos ii. 7.; Gen. iii. 19. Job vii. 21. Psalm xxii. 15.; a multitude, Gen. xiii. 16. Num. xxiii. 10. Psalm lxxviii. 27. It signifies likewise a most low and miserable condition, 1 Sam. ii. 8. *Thy nobles shall dwell in the dust*, Nah. iii. 18. shall be reduced to a mean condition. Our Saviour commanded his disciples to shake off the dust from their feet, Matt. xi. 14. Luke ix. 5. to shew that they gave them up to their misery and hardness, who would not hear nor receive them.

**EAR**, *ere*—the organ of hearing; that member or part of the body by which animals receive and distinguish sounds. *Fig.* applied to God, implies his readiness to hear and answer the prayers of his people.

**EARTH**, *erth*—that part of the creation on which we live, and which sustains and nourishes us: also the whole globe, consisting of land and water.

**EASE**, *eaze*—rest, or ceasing from labour ; freedom from pain.

**EAST**—that quarter of the earth where the sun rises.

**EDGE**, *edje*—the sharp side of any cutting instrument ; the brink or border of any thing.

**EGG**—that which is laid by feathered animals, by some of the reptiles, as serpents, and various kinds of insects, from which their young are produced.

**END**—the conclusion or last part of any thing ; aim or design.

*The end is not yet*, Matt. xxiv. 6. may refer to the destruction of Jerusalem, which was near at hand ; or to the second coming of Christ at the day of judgment. Christ is the end, or the perfection and consummation of the law, Rom. x. 4. He perfected the ceremonial law, as he was the substance whereof all the ceremonies of the law were shadows ; they all referred to him as their scope and end. He perfected all the moral law, both by his active obedience, fulfilling all the righteousness thereof, and by his passive obedience, bearing the curse and punishment of the law, which were due to us. Therefore the law was given for this end, that sinners, being thereby brought to the knowledge of their sins, and their lost and undone estate by reason of their transgressions, should fly to Christ and his righteousness for refuge. We accomplish the law by fulfilling the precept of love, 1 Tim. i. 5. *for love is the fulfilling of the law*, Rom. xiii. 10. The main scope and design both of law and gospel, are to produce a pure ardent love of God and of men for his sake. *The end of faith*, 1 Pet. i. 9. the reward of faith, or the scope or mark to which faith tends, is the assurance of the salvation of the soul. *To endure to the end*, Matt. is to fight against sin and resist temptations as long as we live, and con-

stantly to adhere to Christ, in spite of all persecutions for his sake. Eternal death is the end, that is, the reward or wages of sin, Rom. vi. 21.

**EYE**, *i*—the organ of sight, that curiously constructed member or part of the body, whereby we see things near or at a distance, and the soul gets knowledge of what passed outwardly. *Fig. of God*—his infinite knowledge and universal providence; *of man*—the understanding or judgment; something most delightful and dear to a person, Matt. v. 29. Gal. iv. 15.

**FACE**—that part of the body whereby our inward motions, as love, hatred, anger, &c. are made known to others: also the surface or outside of any thing.

**FAITH**, *fāth*—a dependance on the credit of another for the truth of an assertion, or the performance of a promise. Hence a person is said to keep his faith inviolate, when he performs the promise which another relied on. *Divine faith* is a firm assent of the mind to things upon the authority of divine revelation. It is thus we are persuaded to believe all those truths relating to God, which he has revealed to us in the Scriptures. *Justifying or saving faith*, is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as he is revealed in the Gospel, to be a Prophet, Priest, and King; trust in him, and rely upon him and his righteousness alone, for justification and salvation. This faith begets a sincere obedience in life and conversation. *Faith which worketh by love*, Gal. v. 6. is not an idle, inactive, inoperative grace, but shews itself by producing in us love to God and to our neighbour. It is put for a belief and profession of the Gospel, Rom. i. 8.

**FALL**, *fāl*—act of falling, downfall, ruin By voluntary disobedience, our first parents fell from

and lost the original rectitude and perfection of their nature, which consisted in knowledge, holiness, and perfect happiness.

**FAME**—the rumour, report, or common talk of a thing; the renown, praise, or good name of a person.

**FAN**—an instrument used to winnow corn, or clear it from chaff; also a toy with which females cool themselves.

**FARM**—a certain portion of land with a house at a yearly rent: also any estate in land employed in husbandry, though occupied by the owner.

**FAST**—a solemn forbearance from food, and humiliation before God, on account of some public calamity or private affliction. Three extraordinary instances of fasting are recorded in Scripture;—Moses fasted 40 days on Mount Horeb, *Exod. xxxiv. 28.*; Elijah passed as many days without eating any thing, *1 Kings xix. 8.*; and our Saviour fasted in the wilderness 40 days and 40 nights, *Matt. iv. 2.* But these were miraculous, and out of the common rules of nature. It does not appear that our Saviour instituted any particular fasts, or enjoined any to be kept out of pure devotion. He gave sufficient reason, why his disciples should not fast during his short stay with them; but foretold that a day of mourning and affliction was at hand, which would require them to exercise the duty of fasting, whilst they were suffering under troubles and calamities, *Luke v. 34, 35.* Accordingly the life of the apostles and first believers was a life of self-denial, of sufferings, austerities, and fasting, as appears from the life of the Apostle Paul, *2 Cor. vi. 4, 5. xi. 27.* Our Saviour, in his discourse on the Mount, notices fasting as an occasional duty of Christians, indicating the humbling of their souls for sin, or under the afflicting hand of God, *Matt. vi. 16.* But he requires that this duty be performed in sincerity, for the glory of

God, and not in hypocrisy, for ostentation and appearance unto men.

**FAULT**, *falt*—a slight crime; something done amiss.

**FEAR**, *fere*—that passion of the soul, or strong emotion of the mind, which shews or expresses itself by awe, dread, fright, terror, or apprehension of some impending evil, attended with a desire of avoiding it. Slavish fear of God is the consequence of guilt, and is an alarm within that disturbs the rest of a sinner, as in the case of Felix, Acts xxiv. 25. yet through the mercy and grace of God, it often proves a preparative for faith, Acts ii. 37. Rom. viii. 15. Filial fear is a holy affection, or gracious habit wrought in the soul by God, whereby the man is inclined and enabled to obey all the commands of God. In Scripture, fear is sometimes used for the object feared, worshipped, &c.

**FEAST**—a banquet or expensive meal; a festival, holy day, or a time of rejoicing on some religious account. Among the Jews the Sabbath brought to remembrance the creation of the world; the passover, the departure out of Egypt; the pentecost, celebrated on the 50th day of the passover, the law given on Mount Sinai, &c. In the Christian church we have instituted, to perpetuate the memory of Christ's passion and death, the sacrament of bread and wine, as symbols or marks of his body and blood, and pledges of spiritual blessings. The primitive Christians had their love-feasts, or feasts of charity, in the public meetings of the church, to promote union and mutual charity, and to provide for the relief of their poor brethren, Jude, 12.

**FEE'T**—the plural of foot, which see.

**FIELD**, *fēld*—an inclosed piece of ground for grass, corn, &c.

**FIG**—a sweet, pleasant, soft fruit, the produce of a tree of the same name.



**FIGHT**, (or **FIGHTING**) *fighte*—a battle or struggle for mastery between two or more animals; but commonly applied to armies.

**FILTH**—dirt, or uncleanness of any kind.

**FIRE**—that which has the power of burning, affords light and heat, and by which we try and purge metals. A symbol or sign of the holiness and justice of God. The wrath of God is compared to fire.

**FISH**—an animal which lives only in water.

**FLAME**—that bright, shining part of any burning substance, which rises above the fuel and gives light.

**FLESH**—that soft part of any animal, which lies between the skin and the bone; used in scripture for living men, and even all animals in general. It is understood for the whole nature of man, as it cometh into the world corrupt, vile, and infected with sin, Rom. vii. 5. viii. 8. For all that in religion which is outward, and to be seen with the eye, as moral works or ceremonies of the law, Rom. iv. 1. Gal. iii. 3. For the remainder of natural corruptions, or that unmortified quality of sin, which acts in opposition to the Spirit in regenerated persons, Rom. vii. 18, 25. Gal. v. 17. 24.

*Flesh* also signifies the human nature of Christ, whereby his divine nature was veiled and covered over, even as the ark of the covenant, the mercy seat, and the most holy place were by the vail, Heb. x. 20. It is also taken for the outward appearance, John viii. 15.

*A heart of flesh* denotes a tender, tractable temper and disposition of soul.

**FLIGHT**, *flite*—the act of flying or running away.

**FLOCK**—a large number of sheep, birds, &c.—A company of people.

**FLOOD**, *flud*—the coming in or flowing upwards of the sea or tide; the overflowing of the sea or a river; a body of water in motion.

**FLOOR**, *flors*—the bottom or plain surface of a room, usually made of wood, stone, &c. on which we tread.

**FLUX**—the motion of any thing in a fluid state ; a large discharge of humours, &c.

**FOAL**, *fole*—the young of a mare, ass, &c.

**FOE**, *fo*—an enemy ; one who endeavours to hurt or destroy another.

**FOLD**, *fôld*—an inclosed place to collect or put sheep in ; also a plait or crease in a garment.

**FOLK**, *fôke*—the people or inhabitants of any place or nation.

**FOOD**—victuals or sustenance of any kind ; any thing that nourisheth.

**FOOL**—in a natural and literal sense, an idiot, simpleton, or a very weak man ; one who foresees not evils to prevent them, and neglects the season of obtaining what is good. In the language of scripture, a wilful, impenitent sinner, in opposition to a prudent and wise man ; one who makes something in this world his highest end and aim, and spends his chief time and care, concern and labour about it, to the neglect of the infinitely higher interests of God's glory, and his own soul's everlasting happiness ; a person naturally ignorant, Luke xxiv. 25.

**FOOT**, *fat*—that on which any animal or thing stands or is supported ; measure of twelve inches. In old times, it was customary to wash the feet of strangers after a journey, because they either walked barefoot or wore only sandals, Gen. xviii. 4. xix. 2. xxiv. 32. Widows, maintained by the church, were to be such as had washed the feet of the saints, or had been ready to do the meanest services for the servants of God, 1 Tim. v. 10. Our blessed Saviour, to give us an example of humility, washed the feet of his apostles, and thereby taught them to perform all the most humble services for one another, John xiii. 5.

**FORM**—the figure, shape, or likeness of any thing. *A form of godliness*, 2 Tim. iii. 5, is an outward appearance and shew of religion, without an inward change.

*Hold fast the form of sound words*, &c. 2 Tim. i. 13. means, make thy discourses in conformity to the pattern of sound, and true doctrine, wherein thou hast been instructed by me.

By *the form of God*, Phil. ii. 6. is meant his essence and nature. *Made himself of no reputation*, &c. Phil. ii. 7. he emptied himself of that divine glory and majesty, by hiding it in the vail of his flesh; and took upon him the quality and condition of a mean person, not of a glorified saint, nor of some great mortal, and was subject to all the frailties and infirmities of human nature, sin only excepted.

**FOWL**, *fowl*—a winged animal, as a bird, whether wild or tame.

**FOX**—a wild animal of the canine or dog kind, remarkable for its cunning; a name for a sly, cunning, or designing person; one who hides his intentions under the cloke of subtile pretences; applied to Herod, the tetrarch of Galilee, to signify his craft and the refinement of his policy, Luke xiii. 32. *The foxes have holes*, &c. Luke ix. 58. is intended to give an idea of the extreme poverty of our Saviour, who here styles himself the son of man, who hath not where to lay his head.

**FRAUD**, *frād*—any kind of cheating, deceiving, or imposing upon a person's credulity or easiness of belief, by taking advantage of his ignorance.

**FRIEND**, *friend*—one who acts kindly, or does all in his power to promote the good of another; one whom we esteem and love above others, and to whom we can impart all the sentiments of our minds, without reserve, and in the most familiar manner, from a conviction of his integrity and confidence in his good will towards us.

The name of friend is likewise given to a neighbour, Luke xi. 5.

**FROG**—a small inoffensive animal, that can live on land or in water.

**FRUIT**, *froot*—the produce of the earth, trees, plants, &c. Fruit of cattle is their young. Fruit of the body signifies children, Deut. xxviii. 4. Fruit of the lips, is the sacrifice of praise and thanksgiving, Heb. xiii. 15. Fruits meet for repentance, are such a holy life and conversation, as may manifest the reality and sincerity of repentance, Matt. iii. 8. Fruits of the spirit, are love both to God and our neighbours, and those gracious habits wrought in the soul, as joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, Gal. v. 22, 23. Fruits, arising from the sanctifying influence of the Spirit, are goodness, or that benevolent and generous disposition, which is contrary to malice and wickedness; righteousness, which is opposed to injustice of every kind, whereby any hurt can come to one man from the deceit, covetousness, oppression, or violence of another; truth, which is opposed to error, falsehood, and hypocrisy, both in the common affairs of life, and also in matters of religion. Eph. v. 9.

*Fruits of righteousness*, Phil. i. 11. are such good works and holy actions, as spring from a gracious frame of heart. Fruit is taken for a charitable contribution, which is the fruit or effect of faith and love, Rom. xv. 18. Fruit, when spoken of good men, means the fruits or works of righteousness and holiness; but in regard to wicked men, it designates the fruits or effects of sin, immorality, and wickedness. See our Saviour's doctrine, Matt. vii. 16, 17, 18.

**GAIN**, *ganc*—the profit, interest, or advantage, arising from trade or employment.

**GALL**, *gall*—that yellow bitter juice or humor, commonly called bile, secreted or separated from the blood in the glands of the liver : put for any thing, that is bitter and pernicious.

**GATE**—a large outer door, or entrance into a court, city, &c.

*Gates of hell*, &c. Matt. xvi. 18. that is, neither the power nor the policy of the devil and his instruments shall be able to prevail against the church of Christ.

*Gates of death*, Psalm ix. 13. are the brink and mouth of the grave. *Strait gate*, Matt. vii. 13. signifies regeneration and conversion, and true holiness in heart and life, which prepare the soul for heaven.

**GHOST**, *gòst*—the soul or immaterial part of man, when separated from the body.

**GIFT**—a present or thing given, and may be as appropriately applied to those natural qualifications, which we receive from the author of our being, and are called endowments, as to a reward which is given for something done ; to a gratuity which is given out of pure good will and affection ; or even to those charitable donations which are administered, out of pity and compassion, to a person's necessities. Jesus Christ, and the Holy Ghost, and every good thing which man receives, are the gift of God, John iv. 10. Acts viii. 20. James i. 17. *Gifts of righteousness*, Rom. v. 17. signify those benefits which Christ, by his righteousness or obedience, has purchased for us. By the unspeakable gift, 2 Cor. ix. 15. is understood that work of grace in the heart by the spirit of Christ, whereby the soul is converted to God, and becomes renewed by partaking of the divine nature.

**GLASS**—a clear, brittle substance, which is transparent, and admits the rays of light to pass easily through it—it is formed by art, and produced from salt and sand by the action of fire.

**GNAT**, *nat*—a small stinging insect or fly, particularly troublesome in hot countries.

**GOAT**, *gôte*—a horned animal between a deer and sheep. It was one of the clean beasts of the Israelites, and used in their sacrifices. The young goat is esteemed excellent food, and the milk of the dam has been in great request, from being reckoned peculiarly beneficial to consumptive persons.

**GOD**—one of the names of the supreme ruler of the universe; that eternal, self-existent, infinite, and incomprehensible being, the creator of all things; from whom we have derived existence, by whom we are preserved, and to whom we are accountable for every thought, word, and deed; whose perfections are all infinite and free from infirmity or decay, and who, as he had no beginning, can have no end.

God, properly, is either essentially the whole trinity; or personally, 1st the Father, 2nd the Son, 3d the Holy Ghost:—improperly, an idol, false or imaginary god.

**GOLD**, *gold*—a yellow metal, the most pure and ductile, or easy to be drawn out or extended in nature, and hence deemed the most valuable. It was considered the heaviest till the modern discovery of Platina, a metal of a white colour, but less bright than silver, brought from America.

**GOOD**, *gud*—whatever tends to preserve, or conduces to improve, nature or society, and is in direct opposition to evil; that which all men desire, as being pleasant and agreeable to them. It signifies, frequently, all the blessings and advantages both of mind and estate, as well public as private.

**GRACE**—favour or mercy. Divine grace is the free and undeserved love and favour of God, which is the spring and source of all the benefits which we receive from him, especially redemption through Jesus Christ, Rom. xi. 6. Grace is taken for a lively sense of this favour, or the love and fear of God

dwelling in the heart, 2 Cor. i. 12.; for the doctrine of the gospel, which proceeds from the grace of God, 1 Pet. v. 12.

**GRAIN**, *grane*—all sorts of corn, &c.; also the smallest part of any thing.

**GRAPE**—the fruit of the vine, the berries of which grow in clusters.

**GRASS**—the common herbage or produce of every field, used for feeding cattle;—when dried called hay.

**GRAVE**—a pit or hole dug in the earth where the dead are buried.

**GREEK**—the language of Greece, in which the New Testament was written.

**GRIEF**, *greef*—sorrow of heart in afflictions; trouble of mind on account of bodily pain.

**GROUND**—the earth, or place on which we tread; the first principles, or foundation of any thing.

**GUARD**—a person appointed to watch over another.

**GUEST**—a visitor, a person invited to, or received at a feast.

**GUIDE**—one who directs, leads, or teaches others.

**GUILE**—fraud, deceit, cunning.

**GULF**—an arm or part of the sea running up within the land; whirlpool, or any dangerous hole.

**HAIL**, *hale*—drops of rain frozen in falling.

**HAIR**, *hare*—that soft, pliable substance which grows out of the skin, and forms the covering of several animals.

**HALL**, *häll*—a large room at the entrance of a house; a court of justice: also sometimes applied to a whole building.

**HAND**—the lowest part of the arm adjoining the wrist, including the palm and fingers. The right hand denotes power. The scripture generally imputes to God's right hand all the effects of his

**omnipotence.** Imposition of, or laying on hands, is often taken for ordination and consecration of priests and ministers, Acts vi. 6. xiii. 3. 1 Tim. iv. 14.

Our Saviour laid his hands upon the children that were presented to him, and blessed them, Matt. x. 16. And the Holy Ghost was conferred on them who were baptized, by the laying on of the apostle's hands, Acts viii. 17. xix. 6.

**HARM**—damage, hurt, or injury of any sort.

**HARP**—an ancient musical instrument of the stringed kind.

**HASTE**—hurry, speed.

**HAY**, *ha*—grass cut and dried to form food for cattle in winter.

**HEAD**, *hed*—the uppermost and chief part of the body, which contains the brains, &c. and in which the organs of sight, hearing, and tasting are seated. God is Head of Christ as mediator; from him he derives all his dignity and authority: Christ is the only spiritual head of his church, both in respect of eminence and influence. The husband is the head of the wife. See this subordination of persons, 1 Cor. xi. 3.

**HEALTH**, *helth*—freedom from sickness or pain, as when there is a due temperament, or constitution of the several parts, whereof the animal system is composed.

**HEART**, *hart*—that muscular part of the animal body, which, by its alternate dilatation or expansion, and contraction, forces the blood through the arteries to the extremities of the system, from whence it returns by the veins to the heart, which has therefore been considered the seat and source of life. It is considered the seat of the passions and affections. To believe with the heart, is to admit the truth, and be firmly resolved to obey its dictates, Rom. x. 10.

**HEAT**, *heat*—the cause of burning; the state of any body or substance under the action of fire, or after it has received its influence; the sensation of



feeling which is produced by the approach or touch of fire. *Op.* to cold.

**HEDGE**, *hedje*—a fence made of thorns, bushes, &c. to enclose or surround a field or garden.

**HEED**—care, caution, seriousness.

**HEIGHT**, *hite*—space upwards, the measure from the bottom to the top of a thing.

**HEIR**, *are*—one who succeeds to an inheritance after the decease of the possessor, by law, or in right of a will.

**HELL**—the place of punishment for the wicked after this life, whither the vengeance of God follows them; in opposition to heaven: also the grave or the state of the dead. By the *Gates of Hell*, *Matt.* xvi. 18. is meant the power and policy of the devil and his instruments.

**HELM**—that piece of timber which the steersman turns with his hand, in order to direct and govern the rudder of a ship.

**HELP**—assistance, or aid of any kind.

**HEM**—the border, or edge of a garment; folded or turned down and sewed.

**HEN**—the female of all sorts of fowls.

**HERB**—a general name for all sorts of simple or plants, used either as food or medicine.

**HERD**—a flock, or great number of cattle.

**HILL**—a small mountain; high land.

**HIRE**—the wages of a person, or price of any thing hired.

**HOLD**, *hold*—custody or prison, a strong place to retire into: also that part of a ship where the goods are stowed or put.

**HOLE**—a hollow place; mean habitation; rent in a garment.

**HOME**—place of abode: also one's own country or nation.

**HOOK**—a crooked or bent piece of iron, to hang things upon.

**HOPE**—the expectation of some good in pres-

pect, real or imaginary, which we think on with pleasure, and are desirous of obtaining: also the object of hope. The Christian's hope of eternal happiness and glory in heaven, is founded on the merits, the blood, the grace, the promises, and spirit of Christ, and the unchangeable truth and almighty power of God.

*Divine hope* is distinguished from carnal presumption by its inseparable effect, a cleansing efficacy by the assistance of the Holy Spirit, 1 John iii. 3.—Jesus Christ is styled, *the hope of Israel*, Acts xxviii. 20. as he was promised by God, his manner of coming foretold by the prophets, and the event expected by the people of Israel. He is called, *our hope*, 1 Tim. i. 1. because he is the only foundation on which to build our hope of any real good here, or of heaven hereafter. It is taken for that eternal salvation, which is the object or end of our hope, Tit. ii. 13.

**HORN**—a hard pointed substance, growing upon the head of divers animals, with which they defend themselves. In scripture, it is used as the symbol or sign of strength, glory, honour, &c.

**HORSE**—the most noble and useful of all animals that do not serve for food, endowed with great strength, and ordained by nature to carry or draw.

**HOST**, *hðst*—an inn-keeper; one who receives and entertains strangers. In scripture, it signifies an army, and is frequently used as an appellation for the Almighty; he being often called the Lord of Hosts. In the church of Rome, the consecrated wafer is called the Host.

**HOURL**, *our*—the twenty-fourth part of a natural day, being the common method of measuring time.

According to the New Testament, the Jews divided their day into twelve equal parts, after the manner of the Greeks and Romans, Matt. xx. 1, 2, 3, &c. John xi. 9. but which varied in length according to the different seasons. When the sun rose at our

six o'clock, as at the Equinox, their first hour was that which followed ; consequently their three o'clock agreed with our nine, their six with our twelve, and their nine with our three in the afternoon : their sixth hour was always at noon or mid-day. Their night was divided into four parts or watches ; the first, from six till nine ; the second, from nine till twelve ; the third, from twelve till three ; and the fourth, from three till six o'clock in the morning.

**HOUSE**—a building of divers forms, and materials, contrived with various apartments, and rendered suitable and proper for the use and convenience of the persons who may inhabit it, and is called a dwelling house ; any place of abode ; also the household or persons dwelling therein ; family or kindred, Acts x. 2. Heb. xi. 7. Our Saviour calls heaven his father's house, John xiv. 2. A place set apart for public worship, is called the House of God, 1. Tim. iii. 16. It signifies wealth, riches, or estates, Matt. xxiii. 14. ; the bodily frame of nature, in which the soul lodges for a time, but which will be taken to pieces by death, 2 Cor. v. 1. ; the Jewish church, Heb. iii. 2.

**HUSK**—the outside covering of grain, or fruit.

**HYMN**, *him*—a religious ode, or spiritual song ; a divine poetical composition, set to music, and sung to the praise of God.

**ILL**—contraction of evil, sin, hurt, misery.

**INK**—a liquid commonly used to write and print with.

**INN**—a public house for the entertainment of travellers : also a college, or place where the students and practisers of the law reside, or resort.

**JOINT**—the place where the bones meet, and are joined together, or where one thing is fitted to another.

**JOT**—a tittle, a point, the least thing that is.

**JOY**—*gladness*, or an agreeable affection of the soul, arising from the hope or possession of some suitable benefit; the delight and satisfaction of the reasonable soul in its union with God in Christ, as the greatest and highest good, 1 Gal. v. 22. It signifies that joyful and glorious state unto which Christ himself attained after his sufferings, and which he will communicate to all who believe in him, Heb. xii. 2.; that free and gracious reward which God will bestow on the righteous in the kingdom of heaven, Matt. xxv. 21—23.

**ISLE**, *ile*—a country encompassed or surrounded by water.

**JUDGE**, *judge*—one who is appointed to try and determine, according to law, cases or criminal matters in a court of justice.

**KEY**, *ke*—an instrument to open and shut the bolt of a lock with. It is the emblem of government and power, Isa. xxii. 22. It signifies the gift and ability to interpret the scriptures, whereby we are enabled to acquire a knowledge of them, and impart it to others, Luke xi. 52.; the whole administration of the gospel, Matt. xvi. 19.

**KID**—the young of a goat.

**KIN**—kindred, relatives, or those who are allied by blood or marriage: also relation by blood or marriage.

**KIND**—the particular species or sort, manner or nature of a thing.

**KING**—a sovereign prince, chief magistrate, or ruler in a kingdom: applied to God, the supreme ruler and governor of the world, Ps. xlv. 4.; to Christ, the king and head of his church, Psalm ii. 6. xlv. 1.; to all true Christians; who are heirs of the kingdom of glory, and are enabled to war against, and at last to conquer sin, satan, and all their spiritual enemies, Rev. i. 6.; to the devil, Rev. ix. 11.

**KISS**—a salute, or friendly expression of love and respect, by touching with the lips.

**KNEE**, *nee*—the upper part of the joint, where the leg and thigh meet.

**LAD**—a youth, young man, or big boy.

**LAKE**—a large quantity of fresh water, encompassed or surrounded with land.

**LAMB**, *lam*—a sheep under a year old, of a meek, gentle, and tractable nature, which is useful for food and clothing, and under the law was used for sacrifice, particularly in the passover. To which are compared,—Christ Jesus, called the Lamb of God, for his innocency and meekness, who was typified by the lamb in the passover, and became a sacrifice for sin, John i. 29. Rev. v. 6—8.; all true Christians, who are humble, meek, and tractable, John xxi. 15.

**LAMP**—a vessel to hold oil and a wick of cotton, to burn and give light. It signifies a profession of religion, whether sincere or only formal, whether proceeding from an inward principle of holiness, or destitute of saving faith, Matt. xxv. 4. iii.

**LAND**—firm ground; whole earth. *Op.* to sea or water.

**LANE**—a narrow passage, or street; a way hedged on each side.

**LAW**, *lā*—a rule directing and obliging a rational creature in moral and religious actions;—the whole doctrine of the word delivered by God to his church, contained in the Old and New Testament; the principles of reason, or the law of nature written on a man's heart, Rom. ii. 14. It is used to signify,—the decalogue or ten commandments, Rom. ii. 25. vii. 7.; the precepts of God, as it regards his moral government, the rites and ceremonies prescribed, and his judicial dealings with his

people, John i. 17. ; the Old Testament, John x. 34. xv. 25. 1 Cor. xiv. 21. ; the doctrine of the gospel, no less binding than the law as to the belief and practice of it, Isa. ii. 3.—xiii. 4. Rom. iii. 27.

**LEAF**—the green part, or clothing of trees, plants, &c. It signifies a form of godliness, or bare profession of christianity, Matt. xii. 18.

**LEAVE**—farewell; liberty, permission, or consent to do, or to forbear any thing,

**LEG**—that member or limb of an animal, which supports the body and performs the motion: also the prop or support of a table, &c.

**LENGTH**—the measure or extent of a thing, or place, from one end to the other.

**LIE, (or LYE)** *ly*—a thing spoken which is not true; false doctrine, 1 John ii. 21.

**LIFE**—that space of time which passes between the birth and death of any person; the state or condition of a living animal, or plant. Christ is the fountain of natural, spiritual, and eternal life, John i. 4. xi. 25. Col. iii. 4. It signifies,—that spiritual life, whereby we live to God, and enjoy peace with him, Rom. viii. 6. Col. iii. 3.; that eternal happiness, blessedness, and glory, which the saints enjoy in heaven, Rom. v. 17.

**LIGHT, *lite***—that clear transparency which is given to the air, or that pure brightness which is every where diffused by the rays of the sun, and becomes the medium of vision, whereby we are able to see and examine the objects around us. Though many of its properties have been clearly ascertained, and are fully known, yet its nature is still considered incomprehensible, and beyond the reach of the human understanding. *Op.* to darkness. It signifies that divine and true saving knowledge contained in the gospel, which is applied to the soul by the Spirit, and becomes the means of spiritual comfort, Matt. iv. 16. It is spoken of God, who is a being

of infinite wisdom, truth, holiness, purity, &c. 1 John i. 5. ; of Jesus Christ, who is the fountain and author of all knowledge, both natural and spiritual, Luke ii. 32. John i. 9. ; of the word of God, which conducts and guides christians in this world, and points out the way to eternal happiness, Psalm cxix. 105. 2 Peter i. 19. ; of the apostles or ministers of the gospel, who assist others, and direct them to Christ and salvation, Matt. v. 14. ; of true Christians, who are enlightened by the Holy Spirit, and brought to the saving knowledge of God and Christ, Luke xvi. 8. Eph. v. 8.

*Let your light shine, &c.* Matt. v. 16. Let the gifts and graces, which you have received, be apparent to others in your doctrine and lives.

LINE—*lit.* a cord or string with which any measure in length is taken ; *fig.* way or manner of life ; profession.

LIP—the outer part of the mouth ; language or speech ; *fig.* apparent or outward devotion, and profession of religion.

LOAF, *lofe*—any thick lump of bread, sugar, &c.

LOFT—the upper part or highest room of a building or warehouse.

LOINS, or (LOYNS)—the waist, or lower part of the spine of the back near the hips.

*Gird up the loins of your minds*, 1 Peter i. 13. Let your minds be intent upon, ready, and prepared for your spiritual work ; and keep yourselves free from the entanglements of vain thoughts, anxious cares, undue attachments, and lustful desires. The allusion is to the custom of the Eastern nations, where the people wore long loose garments, and were wont to gird them about their loins, that they might not be hindered whilst travelling or at work.

LORD—originally meant a giver of bread, but now used as a title of authority or honour ; sometimes attributed to those who are noble by birth or

**creation**: applied to all the Three Persons of the Trinity, because they support and uphold the kingdoms of nature, grace, and glory; to God, the supreme sovereign and ruler over all, Gen. ii. 4.; to Jesus Christ, who is the true bread of life, and purchaser of our redemption, Psalm cx. 1. Col. iii. 24.; to the Holy Spirit, the dispenser of all the blessings of the new covenant, 2 Thes. iii. 5.

**LOSS**—harm or damage, caused by the absence or want of a thing which a person formerly possessed.

**LOT**—any thing cast or drawn, which falls to a person's share; state or condition of life; order, course, or turn, Luke i. 9.; fellowship, Acts viii. 21.

**LOVE**, *luu*—a natural passion or affection of the mind, inclining us to esteem, shew kindness to, or delight in an object; a gracious principle or habit, wrought in the soul by God, which inclines or moves us to obey him, to seek communion with him, and to study to promote his glory, and disposes us to do good to all.

**LUMP**—a mass; a whole piece or quantity of any thing.

**LUST**—unlawful passion; carnal desire; the irregular love of pleasure, riches, &c.; that original corruption which inclines man to sin and evil, James i. 14, 15.

**MAID**, *mada*—a virgin; an unmarried woman: also a female servant.

**MALE**—the he of all sorts of animals. *Op.* to female.

**MAN**—a human creature endued with reason and speech. *Op.* to brute. The Hebrew word for man is Enosh; that is, sorry, wretched, and incurably sick, to denote his condition in his apostacy from God.

*The natural man*, 1 Cor. ii. 14. means one that is unrenewed, and has no principle of grace in the heart;



though he be endued with the most excellent natural accomplishments, and has improved his reason to the highest pitch. *The inward man*, Rom. vii. 22. is the new man, the regenerate part within, or the principle of grace in the heart. *The man of God*, 2 Tim. iii. 17. one that is guided by the Spirit of God, and, in a special manner, devoted to his service.

**MARK**—an impression, stamp, or sign put upon any thing to distinguish it by.

**MEANS**—method or way to effect or do a thing.

**MEAT**—flesh to be eaten; provisions of any sort; or food in general. Jesus Christ crucified, being applied by faith, is the true and real food, which nourisheth the soul unto eternal life, John vi. 55. It signifies,—spiritual comfort, which is sweeter, more pleasant, and delightful to the soul than food to the bodily taste, John iv. 32, 34.; the doctrines of the gospel, Heb. v. 14.; ceremonies or outward ordinances, Heb. xiii. 9.

**MIDST**—that part which is in the centre, or equally distant from the two extremes.

**MIGHT**, *mitc*—power in action, ability or strength.

**MILE**—the distance of 8 furlongs, 1760 yards, or 5280 feet.

**MILK**—a white nutritive liquor, prepared in the breasts of women, and in the udders of beasts, with which they feed and nourish their young offspring; to which is compared the weakest spiritual food, or the most plain and easy truths of the gospel, whereby young converts are nourished and edified, 1 Cor. iii. 2. Heb. v. 2. In scripture, wine and milk signify all sorts of spiritual blessings and privileges, Isaiah lv. 1.

**MILL**—an engine or machine for grinding corn, and for other uses.

**MIND**—that power or faculty of the soul, consisting of the understanding, judgment, and will, by

which we are able to distinguish, between good and evil, lawful and unlawful, right and wrong; to avoid the latter, and pursue the former.

*To have the mind of Christ*, is to have an experimental knowledge of God's will, and of spiritual or divine things, revealed to us by the Spirit, who is our teacher, and knows the mind of Christ, and reveals it to us, 1 Cor. ii. 16.—ii. 10. John xvi. 13.

**MINT**—an aromatic or sweet-smelling herb: also the place where the king's current coin is made.

**MIRE**—mud, dirt, or any mixture of water and common earth or clay.

**MIST**—a low thin cloud when it reaches the ground; a condensed or thick vapour, commonly called a fog.

**MITE**—an ancient small coin, about one-third part of a farthing; any small thing.

**MONTH**, *month*—a space of time of four weeks, or twenty-eight days, in which the moon completes her course.

**MOON**—the great luminary of the night, which moves round the earth, and shines by the reflected rays of the sun. The Christian church, in like manner, derives her beauty and splendour from Christ, the sun of righteousness; and shines in the world, that, by her light and brightness, others may be brought to the knowledge of the truth, as it is in Jesus. It signifies the world and all earthly things, because of their changeableness and uncertainty, Rev. xii. 1.

**MOTE**—a very small particle of dust; *fig.* a blemish, or an infirmity of the less kind: also a ditch or trench round a town or fortress.

**MOTH**—a small winged insect, which eats woollen cloth.

**MOUNT**, or **MOUNTAIN**—a very large hill, or rising ground.

**MOUTH**—that opening in the head, from whence all articulate sounds or words are issued, and through which the food is received and passed to the stomach: *fig.* freedom and boldness of speech, Luke xxi. 15. *Out of the abundance of the heart, &c.* Matt. xii. 34. that is, men's discourses are according to the sentiments of their hearts, for the wickedness of the heart is known by the speech.

**MYRRH**, *mer*—a strongly scented, bitter gum from Arabia, used in medicine, and anciently in sacrifices and religious offerings.

**NAIL**, *nale*—an iron spike or pin, used to fasten work together; also a horny substance, growing at the ends of the fingers and toes of man, and several other animals; a measure, the sixteenth part of a yard.

**NAME**—a title or word of distinction, given to any person or thing whereby it is, or may be, known. When it is to distinguish one kind or sort from another, it is called an appellative or common name, as, a man, city, river, book, &c.; but when it is to distinguish one from another of the same sort or kind, it is called a proper name, as, John, London, Thames, Bible, &c. In reference to God, it denotes his titles, attributes, properties, or any thing whereby his nature, will, and purpose, are made better known to us; especially his grace, mercy, and love to sinners, in sending Christ into the world, to procure salvation for them, 1 Tim. vi. 1. John xvii. 6—26.; to Christ, it signifies the terms which express his Deity, perfections, and offices, Isaiah ix. 6. Matt. i. 23. Rev. xix. 13. Matt. vii, 22. Acts iv. 7.; the preaching or professing of his gospel, Matt. x. 22. xix. 29. Rev. ii. 13.; his advancement to the highest degree of glory, honour, majesty, and dominion, Phil. ii. 9. Eph. i. 20, 21. Applied to man, it signifies that particular name by which any person is called,

Luke. i. 60, 63. ; the whole Person, Luke x. 20. Rev. iii. 4. ; an appearance and shew of religion in the opinion of men, Rev. iii. 1.

**NARD**—a perfume from an Indian plant, having an agreeable flavour.

**NAUGHT**, (or **NOUGHT**,) *nāt*—not any thing.

**NECK**—that part of the body between the head and the shoulders.

**NEED**—pressing necessity or poverty, that lacks or needs the assistance of another.

**NEST**—a bed or place where birds lay their eggs, and hatch and bring up their young.

**NET**—wove or knit work, with meshes or open spaces between, for catching fish and various other purposes.

**NIGHT**, *nite*—the time from the setting to the rising of the sun, or whilst the sun is below the horizon : *fig.* time of ignorance and unbelief, Rom. xiii. 12. ; death, John ix. 4.

**NOISE**, *noize*—any great sound or cry.

**NOON**—twelve o'clock or mid-day, when the sun comes to the south or meridian of any place. This is the case in all northern latitudes ; but in the southern latitudes, the sun is seen in the north, except in the torrid or burning zone, where the sun is vertical, or just over the head, twice every year, and then the sun is seen, sometimes to the north, and sometimes to the south. This space on the globe extends from the equator, where the sun passes when we have day and night equal, the sun rising and setting at six o'clock, to  $23\frac{1}{2}$  degrees to the north, where the sun, at our midsummer, is vertical ; and to  $23\frac{1}{2}$  degrees to the south of the equator, where the sun is again vertical, and produces our shortest day.

**NORTH**—*op.* to south ; that part of the heavens which is opposite to the sun at mid-day.

**NOTE**—a mark ; reputation or credit for some-

thing extraordinary or valuable: also a short bill, signed as an acknowledgement of a sum of money being due, with a promise of payment; a comment upon, or explanation of some difficult passage in a book, &c.

**NURSE**—a woman who attends a sick person, or takes care of a young child.

**OATH**, *òtk*—a lawful swearing or solemn action, whereby God, the searcher of all hearts, is called to witness the truth of what is affirmed or declared; a curse or unlawful swearing. Men are forbid to swear by the name of any false god, Joshua xxiii. 7. or thing without life, James v. 12. or rashly, Lev. v. 4. Matt. xiv. 7.

**OIL**—the juice of olives; the symbol or sign of the gifts and graces of the Holy Spirit, Matt. xxv. 4. Oil is also expressed from linseed, almonds, &c.: and great quantities are obtained from whales and other fishes, much used for lamps, and in soap-manufactories.

**OUGHT**, *òt*—something or any thing.

**OX**—a male of the neat kind, used for ploughing the ground and other labour.

**PAIN**, *pàne*—that uneasy sensation; or idea excited in the mind by wounds, sores; or any bodily disease; or that strong emotion of mind caused by fear, dread, &c. Pain and trouble try a man's religion, and discover the true from the false, and distinguish grace from nature. Under trials and sufferings the godly rejoice, whilst the wicked rage; for the one in suffering communicates with the cross of Christ, the other with the curse of Adam. Grace, which in prosperity lies secret, is manifested by trouble, as the stars, which in the day are not seen, shine in the night.

**PAIR**, *pare*—two things alike, or suiting one another; two parts joined to make a thing complete.

**PALM**, *pām*—the inner part of the hand.

**PAP**—the nipple of a woman's breast.

**PART**—a piece of any thing; something less than the whole.

**PATH**—a track or beaten road, to walk or ride in; also any common rule, method, or way of doing a thing.

**PEACE**—respite from war; rest or quietness from any outward disturbance or inward commotion; reconciliation with God by the sufferings and merits of Christ, Eph. ii. 14.; tranquility in our own consciences, wrought in us by the Spirit of God, which is the gift of Christ, Rom. xiv. 17. Phil. iv. 7.; mutual concord and agreement with christian brethren, Psalm xxxiv. 14. Gal. 5. 22.: lastly, that perfect rest, joy, and felicity, which the saints enjoy in heaven, where they are out of the reach of enemies to disturb or molest them, Isaiah lvii. 2. 2 Peter iii. 14.

**PEARL**, *perl*—a hard, white, round, and clear substance, said to be found in a shell-fish.

**PEN**—a quill cut to write with.

**PENCE**—plural of penny;—which see.

**PIECE**, *pece*—a part or portion of some whole thing.

**PIPE**—a musical instrument of the wind kind; also a tube made of various materials, as lead, iron, wood, &c. to convey water from one place to another.

**PIT**—any hole dug in the earth; the grave, Psalm xxviii. 1. xxx. 3.; hell, Rev. ix. 2. xx. 1.

**PLACE**—the space or room which a person or thing occupies or takes up; office or employment, Gen. xl. 13.; acception, kind welcome, or entertainment, John viii. 37.

**PLAGUE**, *plåg*—any sort of contagious or pestilent distemper that is communicated by infection, and causes people to die speedily, and in great numbers.

**PLANT**—an herb; a young tree or shrub.

**PLOUGH**, *plou*—an instrument made of wood and shod with iron, for tilling or breaking up the ground. *To put hand to the plough*, Luke ix. 62. is to engage in the service of God, or work of the ministry.

**POINT**—the sharp end of any thing; a part of time or space that cannot be divided.

**POMP**—the grandeur, noise, and splendid appearance, made by kings, ambassadors, conquerors, &c. at public entries, shews, feasts, &c.

**POOL**—water confined in a place.

**PORCH**, *portsh*—an entrance to a house with a roof, sometimes supported by pillars.

**POT**—a vessel made of earth or metal; for various uses in a family.

**POUND**—the sum of twenty shillings; a common weight, of twelve ounces for gold, silver, &c.; of sixteen ounces for other things.

**PRAISE**, *praze*—commendation, or the act of speaking well of a person or thing; the giving of glory to God, or a confession and due acknowledgment of his great and wonderful excellencies and perfections, Psalm cxxxviii. 1. Rev. xix. 5.; encouragement and protection, 1 Pet. ii. 14.

**PRESS**—a throng or crowd; an instrument or machine which is worked by a screw, and used for pressing grapes for wine, &c.

**PRICE**—the value or rate of any thing bought or sold. The blood of Christ is the price paid to redeem sinners out of the hands of divine justice, and rescue them out of the bondage of sin and Satan, 1 Cor. vi. 20.

**PRIDE**—immoderate self-esteem, or that haughty disposition of mind which makes a man think more highly of himself, and more meanly of others, than he ought to think.

**PRIEST**, *preest*—a clergyman, or one who per-

forms sacred offices. Under the Jewish law, the priest offered sacrifices, taught the people, and prayed for them. The high priest, once a year, made atonement for the sins of all the people; but Christ is the true High Priest, who, by the sacrifice of himself, made atonement for the sins of the whole world, and now intercedes, at the right hand of God, for all who believe on his name, Heb. vii. 17. ix. 11. and xii. 24, 25. The term priest is also applied to every true believer, who is himself enabled to offer up spiritual sacrifices of prayer and praise to God through Jesus Christ, 1 Pet. ii. 5. Rev. i. 6.

**PRINCE**—a sovereign or chief governor of a state; a king's son. Christ is called the Prince of Peace, being the Purchaser and Procurer of peace, between God and men, between men and men, and between Jews and Gentiles, Isaiah ix. 6. liii. 5. Eph. ii. 15. John xiv. 27. He is called the Prince of Life, Acts iii. 15. As God, he is the Author of temporal life, in whom we live, move, and have our being; and as Mediator, he is the Guide and Way to eternal life, John xiv. 6. He is also called the Prince of the Kings of the Earth, Rev. i. 5. as he rules over all. Satan is called the prince of this world, because he boasts of having all the kingdoms of the earth at his disposal; John xii. 31. Matt. iv. 9.

**PRINT**—a mark, sign, or cut made upon a thing, so that it may remain.

**PRIZE**—a reward gained by merit; any kind of booty taken from an enemy.

**PROOF**—that degree of evidence, derived from the testimony of others, from the test of experiment, or from the reason of an argument, which brings conviction to the mind, on any subject which we investigate or examine; a trial to ascertain or see, whether a person or thing will answer the intended purpose.

**PSALM**, ~~psalm~~—a divine hymn, or holy song upon



a sacred or religious subject. The Psalms of David; the key to all the mysteries of the Old and New Testament, form such a connection between the promises and their fulfilment in Christ; where Christ is so openly declared, and fully manifested to us in the mystery of our redemption, that they have been called the treasury of holy instruction, the perfection of the whole Scripture, the comfort of the distressed, the storehouse both of the Jewish and Christian religion. Many things concerning Christ, his birth, his priesthood, his kingdom, his death, with the very circumstances of his passion, his resurrection, and all the degrees of his exaltation, are more clearly and explicitly recorded in the Psalms than in all the other prophets. As the everlasting kingdom is given to the Heir of the house of David, so the honour of opening that kingdom is given to the first prince of that family. The Psalms are one of the best inlets into the kingdom of the Son, according to the observation of one of the old doctors—"the saying or singing of psalms opens a way so wide for God to enter into the heart, that a devout soul doth usually, from such an employment, receive the grace of compunction and contrition, or of understanding prophecies."

. PURSE—a small bag to put money in.

QUEEN—the consort or wife of a king; a sovereign princess, who holds the crown by right of blood.

. QUICK—living flesh; any sensible part of a person.

RACE—a course, or the act of running; stock, family, lineage, or generation, proceeding from father to son, &c.

RAIN, *rane*—those drops of water which fall in showers to the earth, from clouds formed in the air

by vapours, exhaled or drawn up by the influence of the sun. By the first or former rain, in the Old Testament, is meant the rain which fell plentifully about September or October, or in the beginning of the civil year; and by the latter rain, that which fell in March, which was the first month in the ecclesiastical or holy year, Deut. xi. 14. Hos. vi. 3. Joel ii. 23.

**RANK**—a row or regular line of any number of persons or things, placed side by side; class or order.

**REED**—a plant with a long hollow stem or stalk, like grass, which grows in fenny and watery places. A reed; instead of a sceptre, was put into the hand of our Saviour by way of derision, Matt. vii. 29. *A bruised reed*, Isaiah xlii. 3. means, a believer weak in grace, who is of a broken and contrite heart on account of sin. Our Saviour said of John, he was not *a reed shaken by the wind*, Matt. xi. 7. not unsettled in mind, but constant and fixed in the truth, whose testimony of Jesus was invariably the same.

**REIGN**, *raue*—the time that a king or prince continues in power, or at the head of government: also power, authority.

**REINS**, *rans*—the kidneys; supposed by the Jews to be the seat of pleasure and pain, of knowledge and joy. *Fig.* inward thoughts and affections: also the straps of a bridle, which the rider holds in his hand, to govern and turn the horse at pleasure.

**RENT**—a slit or place torn in a garment: also a division among the people either in church or state; in the former case it is called a schism, in the latter a rebellion: also money paid for the use of a house, land, &c.

**REST**—a ceasing from bodily labour or work; a pause or stop to motion or any disturbance; the quietness of sleep or of death; that peace with God

and in their own consciences, which believers enjoy in this world, Matt. xi. 29. Heb. iv. 3. ; a calm composure of spirit, and a cheerful confidence in the promises and providence of God, Psalm cxvi. 7. ; a quiet fixed, and secure habitation or temporal rest, such as was promised to the Israelites in the land of Canaan, after their deliverance from Egyptian bondage and oppression, and their severe trials and difficult journeys through the wilderness ; which was also a type of that eternal rest in the heavenly Canaan where the saints shall enjoy a never-ending blessedness in the presence of God, after all their labours done for his glory on earth, Deut. iii. 20. Heb. iv. 9.

**RIGHT, rite**—a just claim or proper title to a thing ; that which justly belongs to a person.

**RING**—an ornament for the finger or ear. The wearing of rings is a very ancient custom, as appears from Gen. xxiv. 22. where Abraham's servant gave an ear-ring to Rebecca. The Jewish women were fond of such ornaments. It was an ensign or mark of government and authority in princes and great men, and when Pharaoh committed the government of Egypt to Joseph, he took the ring from his finger and gave it to him, in token of that authority with which he invested him, and which he intended he should exercise over all his people, Gen. xli. 42. Esther iii. 10. where Ahasuerus gave his ring to his favourite Haman ; and viii. 2. where he granted the same favour to Mordecai, who succeeded Haman in his dignity. It is also used at marriages, as a symbol of conjugal fidelity, and a constant reminder of the marriage vow.

† **rites**—the method, order, or rules followed in the solemn performance of any religious observances in religious affairs.

**ROBE**—a long vest or gown which covers the whole body, and is usually worn by persons of dignity in church or state.

**RO** denote their great gravity, Lev. xx. 46. The best robe is the righteousness of Christ imputed to believers for their justification, Luke xv. 22. White robes were given to the martyrs, to shew that their innocence was clear, and their happiness perfect, Lev. vi. 11.

**ROCK**—a large mass of stone, which sometimes shoots its head far above the surface of the earth. It is a protection and defence. Christ is the Rock on which his church is built by faith, and from which believers receive their spiritual refreshings, as thirsty Israelites were refreshed with the waters gushed out of the rock in the wilderness, Ex. xvi. 18. 1 Cor. x. 4.

**ROD**—a twig or small stick. Sometimes it means a sign of power and authority; sometimes an instrument of punishment; and sometimes a measure of land, consisting of  $16\frac{1}{2}$  feet in length, and  $4\frac{1}{2}$  in breadth, or  $272\frac{1}{2}$  square feet.

**ROOF**—the covering of a house or building; the part of the mouth, &c.

**ROOM**—an apartment, chamber, or division in a space sufficient to act or do any thing in.

**ROOT**—that part of a tree or plant, which spreads downward in the ground and supplies nourishment by the tree or plant grows; the original cause of any thing, 1 Tim. vi. 10. Jesus is called the Root of Jesse and of David. Root and Lend, as being man; yet Root and Lord, as he is God, and gave being to his family, Gen. i. Isaiah xi. 10.

**ROSE**—a kind of flower, which is of a red color.

**ROSEMARY**—a kind of herb, which is of a red color.

**ROSEWOOD**—a kind of wood, which is of a red color.

cept, whereby to perform or do any thing; a stated maxim or received precept.

**RUST**—the decayed part of iron or other metal.

**SAIL, *sail***—a large piece of canvass, fastened to the yard and mast of a ship, by means of ropes, blocks, and other tackle; on which, when extended or spread, the wind acts and forces the ship on its way.

**SAINT, *saint***—that holy and devout person, who spends much time in religious exercises, and is eminent for piety, and zealous in the cause of God, Psalm xvi. 3. Heb. vi. 10. It is applied to those blessed spirits, whom God graciously admits to partake of everlasting glory and blessedness, Rev. xviii. 24.; to the holy angels, Deut. xxxiii. 2. Jude 14.

**SAKE**—the final cause or reason, why a thing is done or not done.

**SALT**—a mineral substance, or hard white matter, dug out of the earth, and used for seasoning. It was appointed to be used in all the sacrifices that were offered to God, Lev. ii. 13. It is the symbol or sign of wisdom, friendship, and incorruption, Col. iv. 6. When our Saviour told his disciples that they were the salt of the earth, Matt. v. 13. he meant, that being themselves endued with grace, they ought to season others, and preserve them from corruption. The truths of the Gospel are in opposition to the putrefaction of the world, both in respect to doctrine and moral precepts.

**SAND**—a fine, hard, gravelly earth, or stone reduced to powder. *Fig.* instability, or something of a slippery nature, as an insecure foundation; hence a house built upon it cannot stand, Matt. vii. 26. It is used in Scripture to express a very great multitude, a very great weight, something very grievous and intolerable.

**SCALE**—a thin shell, horny crust, or bony substance, which forms the covering of fishes: also the

dish or board that is suspended or hung at the end of a balance-beam, by means of chains or ropes, on which are laid things to be weighed.

**SCHISM**, *size*—a division or separation from the society of the Christian church without just cause; being on account of external or minor things, against which the Apostle exhorts the Corinthians to guard themselves, 1 Cor. i. 10, 11, 12.; as heresy is a departure from the communion of the church, in respect of some essential doctrine, or fundamental article of religion.

**SCHOOL**, *skool*—a public building, or place, where persons learn to read, write, &c. or where any art or science is taught. St. Paul was *brought up at the feet of Gamaliel*, Acts xxii. 3. no doubt intimating, that the Rabbin, or teacher, sat in an elevated chair, and the scholars were placed on benches below. As Jesus was found among the doctors when he was only twelve years old, Luke ii. 46. it seems, that they answered any questions which were propounded to them about the law of God, and that any person had the liberty of hearing them and asking them questions.

**SCOURGE**, *scourge*—a whip made of small thongs or cords. The Jews were forbidden by the law to inflict a punishment of more than 40 stripes, and they fixed the number at 39, as stated by the Apostle, 2 Cor. xi. 24. This ignominious and shameful punishment was inflicted upon the ever-blessed Redeemer of mankind, Matt. xxvii. 26. John xix. 1. as foretold by himself, Matt. xx. 19. Mark x. 34. Luke xviii. 38.

**SCRIBE**—a clerk or public writer; among the Jews, one who taught the law and explained the Scriptures. Our Saviour classes the Scribes with prophets and wise men, Matt. xxiii. 24. The estimation in which they were held by the people appears in, Matt. xvii. 10. Mark xii. 35. Luke xx. 1, 2.

The perversion of the Scriptures, and the injury done to true religion, by the traditions of these judges, interpreters, and preachers of the law, may be gathered from the appropriate answer and severe rebuke, which Christ gave to their obtrusive question and pert demand, Matt. xv. 2, 3, &c. Our Saviour gave various instances of their irregular and unjust dealings, as Matt. xxiii. 2, 3, 4. &c. He therefore, on the mount, warns his audience of the dangers they were exposed to from such teachers, Matt. v. 20. a plain proof that they had departed from the true faith in doctrine, and were become depraved in their moral conduct. For, notwithstanding all their pretended zeal and outward profession, they had little or no true religion at heart.

**SCRIP**—a small bag to carry things in : also a slip or small piece of written paper or parchment, &c.

**SCROLL**, *scrole*—a writing on parchment, &c. rolled up.

**SEA**—the ocean which encompasses or surrounds the globe ; or that large collection of waters which washes the different shores of the earth, and has several names given to it according to the adjacent countries. The Hebrews gave the name of sea to any considerable collection of waters, as a lake or great pool : thus the sea of Galilee or Tiberius was only a lake, Matt. iv. 18.—viii. 32. John vi. 1.

**SEAL**—a piece of metal or other substance, on which is engraven some device, letters, or figures : also the print of a coat of arms or other device, made in wax, and set to any deed, writing, &c. The Apostle calls the Corinthians the seal of his apostleship, 1 Cor. ix. 2. the certain evidence of his divine call, a confirmation of his apostolic office, and as a proof, that God had been with him and blessed his ministry, by converting or turning them from Pagan idolatry to the true Christian Religion. *Sealed by that Holy Spirit of promise*, Eph. i. 13. implies the

assurance of an interest in the heavenly inheritance, purchased by Christ the Head of his body the church, wrought in the soul by the immediate operation and testimony of the Holy Spirit. The grace of sanctification, wrought in the soul by the Holy Ghost, is the seal and assurance of our redemption, and of a joyful resurrection, Eph. iv. 30. It has been observed by one, that in the comparison of our sanctification with sealing, there are the following circumstances of likeness:—the letter written, or cabinet filled with treasure, is every good Christian; 2 Cor. iv. 7. Heb. x. 16.; the wax appointed to be sealed, is the relenting heart of man, apt to take an impression, Psalm xxii. 14.; the sealer is the Holy Ghost, Eph. i. 13. and iv. 30; the seal itself is the word of God, which being applied to the heart, makes an impression upon it; the sealing or impression active, is the act of applying the word of God, whether precept or promise, by the minister without to the hearer, and by the Holy Ghost within; the print or impression passive, or the image of the seal left on the wax, is the knowledge, faith, and love of that truth, holiness, and happiness, which God hath originally in himself, his word from him, and of which the new man receives the true image or divine likeness. Hence the children of God are freed from the stroke of God's justice, and protected from the malice and violence of men and devils, Ezek. ix. 4. Matt. xvi. 18. They are preserved as precious things, for God's own use, to be with him in heaven, 2 Tim. ii. 20, 21.

**SEAM**—the place where two pieces of cloth are joined together with a needle and thread, or where two pieces of wood, &c. meet.

**SEAT**—any thing to sit on, as a chair, &c. When our Saviour observed, that the Scribes and Pharisees sat in Moses' seat, which was expressive of their authority as the doctors of the law, holding the



office, granted or assumed, of teaching the people ; he commanded that they should be heard, respected, and obeyed ; but he forbade that their actions should be made precedents and examples, Matt. xxiii. 2, 3.

**SECT**—a party or number of persons, united together under some particular leader, who profess the same tenets or opinions. The term is commonly applied to those, who are supposed to be dissenters from, or in opposition to, the generally received and long established opinions, either in religion, or in philosophy. There are three sects mentioned in Scripture—the Pharisees, the Sadducees, and the Herodians.

**SEED**—that organized part or matter, produced by plants and animals, which is disposed by nature for the propagation or increase of the kind ; the cause which produces effects ; the whole posterity of Abraham according to the flesh, Rom. ix. 7. ; the faithful only, whether Jews or Gentiles, who are endued with such a faith as Abraham had, Rom. iv. 16. The Word of God is compared to seed, Luke viii. 5, 11. which is sown in the heart, as the husbandman casts his seed into the ground.

**SENSE**—that faculty or power of a living creature, whereby it receives the impression or idea of outward and material objects ; the impression of an object upon the senses : also meaning or import ; common sense, or those general notions arising in the minds of men, by which they apprehend or understand things after the same manner.

A learned author says, that five different senses or meanings may be distinguished in Scripture ; and he observes that Jerusalem affords an example—the grammatical sense of which, according to the proper and usual signification of those words, of which it is composed, signifies the vision of peace. It was the chief city of Judea, and was first called Salem, that is, complete, perfect, or peace, where Melchizedeck was king, and by whom it is generally supposed to

have been founded, Gen. xiv. 18. Here also was Mount Moriah, near Mount Sion, where Abraham was commanded to offer his son Isaac, and he called the place Jehovah-Jireh—the Lord will see or provide,—because the providence of God was there manifested or evidently seen, Gen. xxii. 2. 14. According to the literal and historical sense, it means the capital city of Judea; according to the allegorical or figurative sense, the concealed or representative meaning—the church militant, or the Christian warfare on earth; according to the analogical sense, the agreement or resemblance between natural and spiritual things, which refers some expressions of Scripture to eternal life and happiness,—the church triumphant; according to the moral sense, the instructive or practical application, which, from historical or literal relations in Scripture, deduces or draws moral reflections for the conduct of life, and for the reformation of manners—a faithful soul, of which Jerusalem is a kind of figure. The word Jireh being joined to Salem, with a little change for the sake of euphony, or to give a more agreeable sound to the ear, makes Jerusalem, where peace is seen.

**SHAME**—that affection of the mind, which arises from the uneasy consciousness, or self-condemnation that a person feels, for having committed some bad or unwarrantable deed, or having acted unseemly, which propels the blood to the face, and appears in the countenance by blushing, Ezra ix. 6.; public degradation, reproach, or that which lessens a person's esteem among others.

**SHAPE**—the external appearance, form, or make of any thing.

**SHEATH**—the case or covering for a knife, sword, &c.

**SHEEP**—a sort of small cattle which produces wool; a very harmless and inoffensive animal, useful both for food and clothing.

**SHEET**—a linen cloth for a bed ; any thing expanded or spread, as paper, sail of a ship, &c.

**SHEW** (or **SHOW**) *sho*—an appearance or pretence : also any public sight. Shew-bread, 1 Sam. xxi. 6. according to the Hebrew, signifies the bread of faces, or of the face. There were 12 loaves, according to the 12 tribes, which the priest, every Sabbath day, put upon the golden table, to be exposed for the whole week, when the stale loaves were removed and the new ones supplied ; but this bread was strictly forbidden to be eaten by any one except the priests ; therefore in the extraordinary case of David, nothing but urgent necessity could exempt him from sin, 1 Sam. xxi. 4, 5. Matt. xii. 4.

**SHIELD**, *sheeld*—an instrument of defence, used in war, being a broad piece of armour, held on the left arm, to ward off blows and defend the body. *Fig.* protection, defence. In Scripture, God is often called the Shield of his people, Gen. xv. 1. Princes and great men are called shields, because they ought to be the common parents and protectors of their people, to defend them from all injuries and oppressions, Psalm xlvii. 9. Faith is likewise called a shield, Eph. vi. 16. because it derives strength from Christ for overcoming the temptations of Satan.

**SHOE**, *shoo*—a covering for the foot, usually made of leather.

**SHORE**—the coast of the sea, or that tract of land which lies along by the sea-side ; the bank of a river.

**SHOUT**—a loud cry or great noise.

**SHRINE**—a cabinet or case, to hold the effects of saints, and the relics or remains of their bodies : also the tomb or place where pilgrims offer up their prayers and oblations to the saints.

**SIDE**—that part of the body of an animal which is protected by ribs ; the edge of a thing ; and sometimes it means a party, or an opinion.

**SIGHT**, *sight*—the sense of seeing; that faculty or power of the soul, whereby we have a sense, or gain a knowledge of objects, by means of the eyes: also the eyes or organs, whereby external objects are perceived, or seen at a distance; any wonderful shew or extraordinary appearance of persons or things: also an open view or prospect.

**SIGN**, *sign*—a note, mark, or character, put to know one thing from another; a miracle; the proof or evidence of a thing.

**SILK**—a fine, slender, soft, delicate thread, spun by silk-worms, of which many curiously manufactured goods are made: also cloth made of silk.

**SIN**—any thought, word, or action, omission, or desire, contrary to the known law of God; any want of conformity or submission to the law; the act of transgressing or passing its bounds.

**SIR**—a word of civility and respect used to man.

**SKIN**—the hide or natural covering of an animal; the outward rind of fruit, &c.

**SKULL**—the bone of the head which incloses the brains.

**SKY**—that blue expanse or appearance of the heavens, which surrounds the earth beyond the atmosphere, and always appears a hemisphere or half of a globe, the beholder continually standing in the center of his own view.

**SLAVE**—one who is in a state of bondage, and absolutely at the command of another.

**SLEEP**—repose or rest of the body, as when the eyes are closed, the senses as it were locked up, and the mental powers in a state of suspension, except what exercise they may have from the occasional visions of the night in dreams; stupidity of the soul; death.

**SLEIGHT**, (or **SLIGHT**) *skite*—artifice, or cunning practice: also neglect or want of care; disregard or want of attention.

**SMELL**—scent, or the power of affecting the sense of smelling; the sensation arising from those fine particles of bodies, which are received into the nostrils, and by which we distinguish their various flavours.

**SMITH**—one who labours at a forge with a hammer, &c. and executes work in iron and other metals.

**SMOKE**—a black exhalation or sooty vapour, arising from coal and other fuel whilst burning.

**SNARE**—a net, trap, or other contrivance to catch birds, beasts, &c.; a difficulty or bait for an innocent person, so contrived that he may fall into an error, and be made guilty of a misdemeanour.

**SNOW**, *sno*—vapour or small particles of water, which are frozen in the air, before they unite and form drops, and fall to the earth in thin white flakes.

**SON**, *sun*—a male issue or child, considered in the relation which he bears to his parents. A son of God, is one regenerated or born again of the Spirit, and, by adoption and grace, entitled to an inheritance in heaven. It is often put for a successor, or the descendant of a man; and thus the posterity of Jacob are frequently called the children of Israel. God calls the posterity of Jacob his son, *Exod. iv. 22*. St. Paul calls Timothy his own son, *1 Tim. i. 2*. as truly resembling him, and having been confirmed in the faith by his means. Ezekiel, in his Prophecy, is called son of man about eighty-nine times; and Christ about eighty times in the Evangelists.

**SONG**—a particular set of words, either in prose or verse, set to music, in order to be sung with, or sounded by the voice.

**SOP**—bread or any thing steeped or soaked in wine, or any other liquor.

**SORE**—an ulcer, cut, or wound, that is raw, tender, and painful.

**SORT**—the particular kind, way, manner, &c. of any thing.

**SOUL**—that spiritual, rational, and immortal part or substance in man, which is the origin of his thoughts, desires, and reasonings, and which distinguishes him from the brute creation, and bears some resemblance to its Divine Maker; that indivisible, indwelling being, which possesses a consciousness of its own existence, and actuates, directs, or disposes a person in his thoughts, words, and actions, and in all the relations of life. The Scripture, indeed, ascribes to beasts a soul, a spirit, or life, which may be a second acceptation of the word, for these terms are used, as having the same import with breath or respiration, which is the general principle of animal life, and common to men and brutes. But the Scripture allows to man alone the privileges of understanding, the knowledge of God, wisdom, immortality, the hope of future happiness and of eternal life; and man alone it threatens with the punishment of another life, and the pains of Hell. Soul is taken for a human creature, or the whole person, both soul and body, Gen. xii. 5. Acts ii. 41.—vii. 14.—xxvii. 37.

**SOUND**—the object of hearing; a tone or noise caused by the motion or shaking of the air, and received on the drum of the ear, from whence the impression is conveyed by proper nerves to the brain, and hence we acquire knowledge by hearing.

**SOUTH**—that quarter of the earth, or line of the meridian in the heavens, where the sun comes to at noon or 12 o'clock. *Op.* to north.

**SOW, sow**—a she or female pig or swine.

**SPACE**—the measure of time; the quantity of place, whether considered as to what a particular body occupies, or in regard to distance every way, or between any two objects.

**SPEAR, spere**—a long pointed weapon, pike, or lance, pointed with iron, steel, &c. which a person

carries in his hand to thrust with, or throw to a distance.

**SPEECH**, *speetsh*—that faculty of speaking, or power of uttering words, peculiar to the human species, whereby one man's mind is made known to another; language, discourse.

**SPEED**—haste, quickness, or readiness in doing a thing.

**SPICE**—various sorts of aromatic drugs, or vegetable substances from India, of fine flavour and warm taste, used for seasoning, as nutmegs, mace, pepper, ginger, &c.

**SPOIL**—plunder, or goods taken by violence; booty, or what is seized from an enemy after a victory.

**SPOT**—mark or stain; imperfection or blemish: also a certain place of small extent.

**SPUNGE**, (or **SPONGE**) *spundje*—a sort of moss, mushroom, or soft porous substance, which grows upon rocks in the sea, and has the property of sucking up water.

**SPY**—one who watches and observes another's motions or actions, in order to get a knowledge of his designs.

**STAFF**—a strong cane or stick to walk with: also a prop or support.

**STAIRS**, *stares*—regular steps made in a building, in order to ascend or go up from the lower to the upper apartments.

**STALL**, *stall*—a small room, or place inclosed in a stable or shed, where a horse, ox, &c. is confined and fed; sometimes called a crib.

**STAR**—a small, bright, sparkling globe or shining body in the heavens, which is seen in the night. It affords a twinkling light, and is fixed, retaining the same situation in the heavens, or the same relative distance from the stars which surround it; whereby it is distinguished from a planet, which shines with a steady lustre, and revolves round the

sun in the same manner as the earth does. But, under the name of stars, the Hebrews comprehended all the heavenly bodies, except the sun and moon. Jesus Christ is called the *Morning Star*, Rev. ii. 26. xxii. 16. as he introduced the light of the Gospel-day, and brought a fuller manifestation of the truths of God than the prophets, whose predictions are now accomplished. By stars are sometimes meant, the princes and nobles of a kingdom, Dan. viii. 10. ; pastors or ministers of the Gospel, who ought to shine like stars in the brightness and purity of their lives and doctrine, Rev. i. 20. The angels are called stars, Job xxxviii. 7. who joined together in extolling and praising God for his wonderful work of creation. By *Day Star*, 2 Pet. i. 19. is meant a full, clear, and explicit knowledge of Christ, and of the mysteries of the Gospel, dispelling our ignorance and unbelief, and making us wise unto salvation. In Scripture, a very great increase, or extraordinary multiplication is often expressed under the similitude of the stars of the heaven, or the sand of the sea, Gen. xv. 5. xxii. 17. and xxvi. 4.

STATE—the condition of a person, or the circumstance of a thing; that which makes a thing what it is: also the pomp or magnificence of a prince or chief magistrate; the policy or government of a nation; and sometimes the nation itself.

† STAY, *sta*—continuance in a place; a prop or support to any thing: also a stop or hindrance from progress.

STEAD, *sted*—place, room; that space which another person or thing had filled, or might occupy.

STEP—the quantity of space made, or the distance taken, by one removal of the foot in walking.

STERN—the hindermost part of a ship, where the rudder is placed.

STICK—a long, small piece of wood.



**STING**—a sharp pointed weapon, with which some animals are armed ; any thing that gives pain.

**STOCK**—the stem, trunk, or body of a tree : also the head of a family or race.

**STOCKS**—a wooden frame to confine and expose, in public, persons for small offences : also the public funds.

**STONE**—a hard body or substance, dug out of the earth, and used for buildings, which may be broken and crumbled into small parts. Great heaps of stones, raised up for a witness of any remarkable event, and to preserve the remembrance of some affair of great importance, are the most ancient monuments among the Jews, Gen. xxi. 46: Josh. iv. 5—7. xxii. 10. Jesus Christ is that Corner-stone of the church, which binds and unites the Jews and Gentiles in the union of the same faith, Psalm cxviii. 22. Matt. xx. 21, 22. Mark xii. 10. Eph. ii. 20. The white stone in Rev. ii. 17. is spoken in allusion to an ancient custom of delivering a white stone to the person acquitted in judgment.

**STORE**—a supply laid up for future use ; plenty, abundance ; a warehouse or place of safety.

**STORM**—a sudden violent blast of wind, or shower of rain, hail, &c. approaching to a tempest : also a violent assault or sudden attack on a fortified place.

**STRAIT**, *strate*—narrow passage by land or water ; scantiness or narrowness of circumstances ; a situation of great difficulty.

**STREAM**—running water ; the course or current of a river : also any thing proceeding with a forcible and continued motion.

**STREET**—a public paved way between houses, in a city or town.

**STRENGTH**—vigour or power of the bodily frame ; energy of the mind, or force of any mental faculty.

**STRIFE**—quarrelsome dispute; perverse and obstinate contention.

**STRING**—a slender rope or small cord; any thin, flexible band like thread.

**STRIPE**—a line or shred of a different colour; a blow or lash with a whip.

**STUFF**—furniture, goods, cloth: also any matter or material, out of which any thing is made.

**SUCK**—milk drawn in at the mouth, by young children, from the breast of their mother.

**SUN**—the greatest of all the planets or heavenly bodies, the cause of day, and source of light and heat. Three extraordinary and miraculous events are related of the sun:—in Joshua x. 12, 13. where it stood still at the command of Joshua; in 2 Kings xx. 11. where it returned back in the time of king Hezekiah; in Matt. xxvii. 45. when it was involved in darkness, though the moon was at the full, at the time of our Saviour's crucifixion. Jesus Christ is called the Sun of Righteousness, as he enlightens, quickens, and comforts his people, Mal. iv. 2. A woman clothed with the sun, and the moon under her feet, signifies the church, clothed with the righteousness of Christ, purity of doctrine, and a holy conversation, contemning and undervaluing worldly things, Rev. xii. 1.

**SWEAT**, *swat*—the evaporation of moisture from the body by heat or labour, or those fine watery particles, which are sent forth by nature through the pores of the skin.

**SWINE**—hogs of both sexes, the flesh of which was forbidden to the Jews as unclean.

**SWORD**, *sard*—a military weapon with a steel blade, having a sharp edge. The term is often used in Scripture for war, and for the vengeance and judgments which God inflicts upon sinners, Lev. xvi. 25. Deut. xxxii. 41, 42. 'The Word of

God is called the *sword of the Spirit*, Eph. vi. 17. as it is made effectual by the Spirit of God, to cut the sinews of the strongest temptations, to kill or mortify the inward lusts and corruptions of the heart.

**TAIL**, *tail*—the train or hinder part of a beast, bird, fish, &c.

**TALE**—a narrative, story, or descriptive account of any thing.

**TALK**, *talk*—the familiar discourse, language, speech, &c. of one person to another.

**TARES**—vetches, or a kind of pulse hurtful to corn; to which are compared the wicked, but especially hypocrites, and such as have the form of religion without the power, Matt. xiii. 38.

**TEARS**—drops of water from the eye, caused by sorrow, grief, &c.

**TEETH**—bony substances in the mouth of an animal, with which it eats or chews its food.

**TENT**—a moveable room, or place to lodge or dwell in, commonly made of canvass extended on poles.

**THANKS**—an acknowledgment or confession of the favours or services received from others, expressed with a due sense of gratitude.

**THEFT**—the act of stealing, or unlawfully taking away what belongs to another: also the thing stolen.

**THIEF**, *thief*—one that steals or takes away unlawfully, violently, or privately, the property of another; one who exercises fraudulent dealing and unlawful gain, Matt. xxi. 13.

**THIGH**, *thigh*—the limb or member of the body between the leg and hip.

**THING**—any material substance consisting of parts, and includes all the visible creation, mankind excepted.

**THIRST**—the painful sensation which arises

from a want of drink.: also the parching dryness of the throat.

**THONG**—a slip or strap of leather.

**THORN**—the sharp pointed prickle of a bush, &c. *Fig.* vexation, trouble, or uneasiness. To sow among thorns, is to preach the word to worldly and carnal hearts, Matt. xiii. 7, 22.; for many are deluded by the glare of riches, and betrayed by the hope of increased gain to neglect their soul's salvation. Thorns were the fruit of the curse for man's sin, Gen. iii. 18. and our Saviour, with mockery and insult, received a crown of thorns, Matt. xxvii. 29; thus he bore our curse and took it away from us.

**THOUGHT**, *thòt*—though strictly speaking, the pure operation or act of the mind whilst it thinks, without passing a judgment, or taking a resolution; yet is often used for a formed design, purpose, or resolution. Thought is put for inward reasoning, Luke ix. 46, 47: also for immoderate or anxious care, Matt. x. 19.

**THROAT**, *throate*—the fore part of the neck.

**THRONE**—a royal seat, or chair of state, richly adorned and covered with a canopy or head, for kings and princes to sit on at times of public ceremonies. In Scripture, heaven is called the throne of God, and earth his footstool, Isaiah lxvi. 1.; and in the Jewish dispensation, the cherubim upon the ark of the covenant were also esteemed the throne of God. Hence God is said to dwell between the cherubim, 1 Sam. iv. 4. 2 Sam. vi. 2. 2 Kings xix. 15. Throne is also put for sovereign power and dignity, it being the symbol of royalty and regal authority.

**TIME**—the measure of motion and duration, or the connected interval between any two periods in continuance, or points in duration, calculated or measured by years, months, days, hours, &c.: also used for opportunity, or the favourable moment or season of doing, or forbearing to do any thing. We

redempt time, when, conscious that we have lost and misemployed much time, we double our diligence to do the more good for the future; when we carefully embrace, and faithfully improve all the occasions and opportunities which the Lord presents unto us, for his glory, and the good of ourselves and others; Eph. v. 16. *The fulness of time*, Gal. iv. 4. refers to the promise of God, and the predictions of the prophets, concerning the coming of the Messiah; which were to have their fulfilment in due time. *Before the time*, Matt. viii. 29. means the last judgment, when the devils will be thrown for ever into the fire prepared for them.

**TIP**—the end or utmost point of any thing.

**TITHE**—the tenth part of the fruits or produce of the earth, paid to the clergy for their maintenance or support, as settled in England about the year 786. The antiquity of the practice may be seen in Gen. xiv. 20. where Abraham gave to Melchisedeck, king of Salem, tithe of all the booty taken from the enemy; Jacob imitated the piety of his grandfather, and vowed to the Lord the tithe of all the substance he might acquire in Mesopotamia, for the maintenance of his worship and other pious uses; Gen. xxviii. 22. Under the law, Moses ordained, that the tithe, whether of the seed of the land, or of the fruit of the tree, should be holy unto the Lord, Lev. xxvii. 30—32. In the New Testament, no notice is taken of tithes; but when our Saviour sent his apostles to preach in the cities and towns of the children of Israel, he forbade them to carry either purse or provisions, as they were to receive maintenance from those who received them, and were willing to listen to the truths which they were to declare unto them, Matt. x. 10. Luke x. 7, 8. St. Paul proves the same thing, that he, who receives instruction, should administer of his good things to him that giveth it, Gal. vi. 6. 1 Cor. ix. 13. So under the New Testament, God

has ordained, and it is agreeable to nature and reason, that those who are taken off from worldly employments, and spend their time in the study and preaching of the Gospel, should have a livelihood from their labour, 1 Cor. ix. 14.

**TOMB, *toom***—a sepulchre, or grave; the place where a dead body is put: also any monument of marble or stone, or other mark of distinction, put over or near the place for a memorial.

**TONGUE, *tung***—the organ of speech, or that little member whereby we articulate sounds, and thus communicate, or make known, the ideas and thoughts of our minds one to another, James iii. 5.; the language that is spoken in any country, Deut. xxviii. 49.; good or bad discourses, Prov. xii. 18. There appears to have been but one language among the children and successors of Adam, till the confusion of tongues which took place at Babel. It is allowed, that the Hebrew tongue contains more internal evidence of being the same that God communicated to Adam than any other tongue; but it is supposed to have undergone some changes and alterations, in the series of so many ages from Adam down to Moses; and the probability arises from this circumstance—that many roots of the language are lost, and others of a foreign extraction received. The simplicity of its construction, the conciseness and energy of its expressions, and its peculiar fertility; the relation it has to the most ancient oriental languages, which seem to derive their origin from it; the etymology of the names whereby the first of mankind were called, which naturally occurs in this language; the names of animals, which are all significant in the Hebrew tongue, and describe the nature and property of those very animals, which particulars are not observable in any other language; all these characteristic distinctions united, are very much in favour of its primacy and excellency. Besides, the most ancient

and the most venerable books in the world are written in Hebrew.

**TOP**—the highest part of any thing.

**TORCH**, *tortsh*—a large wax light carried in the open air, and sometimes called a flambeau, frisk, &c.

**TOWN**, *toun*—any large number of houses built together, generally larger than a village, where there is a church for divine service, sacraments, and burials.

**TRADE**—some mechanic art, business, or employment: also the act of buying or selling; way of life.

**TRANCE**—a swooning or loss of sense and motion; state of insensibility. In Scripture, it is used to express an ecstasy, or a state of mind, in which the thoughts are for a time absorbed or lost, and the soul is shewn visions of future or distant things.

**TRAP**—a snare, machine, or contrivance to catch animals. *Fig.* a stratagem to ensnare, or betray unawares:

**TREE**—a large vegetable or plant, rising with one woody perennial or lasting stem to a considerable height, producing leaves and sometimes fruit. Both good and wicked men are compared to trees, as they bring forth good or evil fruit, Psalm i. 3. Matt. vii. 19. Jude 12. John the Baptist says, Matt. iii. 10. the axe is laid unto the root of the trees, &c.; that is, the judgment of God hangs over your heads, ready to seize upon you, if you be barren, or unfruitful, or do not bring forth good fruit; vengeance is as high unto you, as the tree is to falling, to whose root the axe is already applied. The king of Assyria's army are called trees, Isaiah x. 19. Jesus Christ is called the Tree of Life, Rev. ii. 7.—xxii. 2. and affords health and strength to all the members of his church, by the communication of his Spirit, as the tree yields sap and support to its branches.

**TRENCH**, *trentsh*—a ditch or cut made in the earth, but particularly applied to a work for the defence of soldiers in their approach to a town,

or whilst they are in camp. On hard or rocky ground, the trench is formed by raising the earth, and making a parapet or breast work next the besieged.

**TRIBE**—a certain division of the people. The tribes of the Israelites were the twelve distinct families, descended from the twelve sons of the patriarch Jacob. But Jacob, on his death-bed, adopted Ephraim and Manassah, the sons of Joseph, and would have them also to constitute two tribes of Israel, Gen. xlviii. 5. Though there were now thirteen tribes, yet in the distribution of lands to the people, Joshua, by the command of God, counted but twelve tribes and made only twelve lots; for the tribe of Levi, which was appointed to the service of the tabernacle of the Lord, had no share in the distribution of the land, but only some cities to dwell in, and the first fruits, tithes, and oblations of the people, which was all their subsistence, Num. xxxvi. 2. Josh. xiii. 7, 8.—xiv. 33.

**TRUCE**—a short peace, or cessation of arms, agreed upon for a time, between two parties in a state of war.

**TRUMP**—a small trumpet; a wind instrument producing a shrill, cheerful tone.

**TRUST**—fidelity, care, confidence; reliance or dependance upon another; also a deposit, or something received in charge, of which an account must be given.

**TRUTH**, *truth*—trueness, certainty, reality, of the positive matter of fact; the actual existence or being of a thing; the contrary to falsehood. Moral truth is the conformity of words and actions to the thoughts of the heart; as when a man speaks what he thinks, and is in reality what, by his outward appearance, he seems to be. It is taken for the true principles of religion, the true doctrine of the Gospel; and Jesus Christ, being the Author, is emphatically



styled the Truth; because he is the substance of all the types and shadows of the law, and teaches the way of salvation, Gal. iii. 1: John i. 17.—xiv. 6.

**TYPE**—the figure, mystical or secret shadow of a thing; the pattern, sign, symbol, or signifier of something absent; or yet to come.

**USE**—the common purpose; end, design, or intent, for which a thing is made; the act of employing a thing to any purpose.

**VAIL**, *vale*—a garment, curtain, or whatever covers or hides any thing from being seen. The vail, which divided the holy of holies from the holy place in the Jewish tabernacle, was a type of the human nature of Christ, and also of the separation between Jews and Gentiles; but was literally rent in twain at our Saviour's death, and the separation is now removed by the preaching of the Gospel to the Gentiles, Exod. xxvi. 31. Heb. x. 20. Eph. ii. 14. Matt. xxvii. 51. The vail of ignorance, blindness, and hardness of heart, which kept the Jews from understanding the spiritual sense and meaning of the law, caused them to crucify the Saviour, resist the introduction of the new covenant, and reject the Gospel light, is still a hindrance to the extension of the Redeemer's kingdom, John ix. 39. 2 Cor. iii. 14, 15.

**VINE**—a plant or tree which bears grapes, from which wine is made. Jesus Christ calls himself the true Vine, and all true believers, or real members of his church, the branches, which are ingrafted in, and derive life, grace, and fruitfulness from himself, the root and source of influence, John xv. 1.

**VOICE**—the noise or sound which proceeds or comes out of the mouth of any creature, but it is especially spoken of the human species; also a vote or right of voting; command or order, as the voice of God. The voice of Jesus Christ is heard, when

the word is applied by the Spirit to the heart and consciences of men. *To change the voice*, Gal. iv. 20: is to alter the manner of speaking. The Apostle had been forced to write rather sharply, administering reproof, Gal. iii. 4. He now wishes to be present with the Galatians, and so to clear up many points of doctrine and discipline, that instead of complaining and reproving, he might have occasion to rejoice with them and comfort them. The Jewish writers pretend, that there was a preternatural way in which God discovered himself to their elders, after the word of prophecy had ceased among them, called *Bath-kol*, or the daughter of the voice. Hence the generality of their traditions, and the customs of their nation, are founded upon it.

**VOW**, *vow*—a sacred and religious promise, made to God in an act of devotion, to leave off some sin, or to perform some duty. A general vow is made at baptism. It is also used in an inferior sense to signify an oath, or solemn assurance to a person.

**WALL**, *wall*—the sides of a house or room, or the fence of a field, made of bricks or stones laid one upon another, and cemented together with mortar.

**WANT**—the state of indigence or poverty, or of being without what we need, or have some use for.

**WAR**, *war*—the state of hostility or fighting between two nations, states, provinces, or parties, 1 Kings xiv. 30. Luke xiv. 31, &c. It is taken in a spiritual sense, 2 Cor. x. 3 *we war not after the flesh*—that is; “We do not use outward force and strength; but as the end of our warfare is spiritual, so are the means; the Gospel we preach has its effects on the minds and inward part of men, and, through the power of divine grace, is made effectual for the subduing and sanctifying of their corrupt and sinful natures.” The wars of the Hebrews against the Amalekites and Canaanites were undertaken at the ex-

press command of God, because those nations were devoted to destruction for their sins. Their chief warriors were commonly wise and valiant generals, raised up by God to fight the battles of the Lord, and to exterminate his enemies; such were Joshua, Caleb, Gideon, Jephthah, Samson, David, and Josiah. In Scripture, war is threatened as one of the greatest judgments, and may justly be reckoned among the many dreadful miseries, which sin has entailed on mankind.

**WARD**—the act of guarding or keeping in safe custody; a particular division or portion of a city, hospital, prison, &c.; also the state of a person under a guardian.

**WASTE**—the wilful spoiling or squandering away of money, time, or goods; useless expence; also those uncultivated lands which are common, and remain not occupied or the property of any particular person.

**WATCH**, *watch*—a guard or one appointed to look after a person, place, or thing; the portion or space of time for keeping watch or being upon guard; also a small time-piece, for the pocket, moved by a spring.

**WAVE**—a billow, surge, or a rising on the surface of water, occasioned by the tide or wind.

**WAY**, *wa*—the road, path, or passage from one place to another; mode of doing a thing. In a moral sense, it signifies conduct, Isaiah lix. 8. Psalm i. 6.; custom, manner, and way of life, Gen. vi. 12. Jer. x. 2.; the method of salvation, or doctrine of the Gospel, Acts xix. 9. It is put for the laws of the Lord, Gen. xviii. 19. Psalm xviii. 21.; for his conduct in respect of us, Isaiah lv. 8, 9. Rom. xi. 33.; for his works, Job. xl. 19.; for divine providence, Psalm cvii. 7. The *broad way*, which leads to destruction, is obvious to all, and in which many walk; but the way which leads to heaven is

represented as lying within a strait gate, difficult to find, and narrow to walk in; thus intimating that a course of holiness is displeasing to flesh and blood, and does not at all gratify men's sensual appetites, Matt. vii. 13, 14. Jesus Christ is called *the Way*, John xiv. 6. because it is by him alone that believers obtain eternal life and an entrance into heaven. He is the way to heaven, by the doctrine which he taught; by his death, whereby he purchased this heavenly inheritance; by his holy life and conversation, setting us an example; and by the influence of his Spirit, whereby believers are sanctified, and are made meet to be partakers of the inheritance of the saints in light. *The way of God in truth*, Matt. xxii. 16. means the true principles of religion.—St. Peter in his 2 Epistle ii. 2. foretells, that *the way of truth shall be evil spoken of by false teachers*; that is, the doctrine of the gospel, and the Christian religion.

**WEALTH**, *welth*—all sorts of riches or possessions, in money, goods, lands, &c.; whatever a man has beyond the necessities and comforts of life.

**WEEK**—the time or space of seven days and nights. Six days are allowed for man to work and transact his worldly concerns, but the seventh is sacred unto the Lord and called the Sabbath, which the Jews have always carefully observed. They had three sorts of weeks; the week of days, reckoned from one Sabbath to another; the week of years, consisting of seven years; and the week of seven times seven years, at the end of which was the jubilee.

**WEIGHT**, *weit*—that by which any thing is weighed, examined, or proved by the balance, in order to know how heavy it is. God cendemns all fraud and injustice in traffick, and therefore divers weights and measures are strictly forbidden, Deut. xxv. 13. Prov. xx. 10. Weight is put for the burden of sin, Heb. xii. 1. The weight of glory, 2 Cor. xiv.

17. is opposed to the lightness of the evils of this life. For the troubles and afflictions which we endure here, are not to be compared to the weight of that glory which is to be revealed.

**WELL**—a narrow pit, or deep, round hole, dug in the ground for water to spring or rise up.

**WEST**—generally means that quarter of the world where the sun sets; but more properly that line of the heavens, which the sun passes at six o'clock in the evening.

**WHALE**—the largest fish known, from which train oil is obtained.

**WHEAT**—the best corn for bread, and of which it is chiefly made.

**WHILE**—a space of time.

**WHIT**—a very little or small part of any thing.

**WHORE**—a harlot or base woman.

**WIFE**—a woman that is married.

**WILE**—an artful, cunning trick; a fraudulent design.

**WILL**—that faculty of the soul, or operation of the mind, whereby a man freely chooses or refuses things. Scripturally, to will any thing is of nature; but to will what is good is of grace, Psalm cx. 3. John viii. 36.—xv. 5. Phil. ii. 13. The will of God is taken for his absolute will, purpose, or decree, Rom. ix. 19. Eph. i. 11.; for his laws and commandments, Matt. vii. 21. Rom. xii. 2. The will of God may be known by reading his word, by observing his providences, and by praying for his Spirit, to enlighten, instruct, and guide the soul.

**WIND** (or *Wind*) the air in motion. *Fig.* temptations, false doctrine, and opinions, being vain and inconstant, Matt. vii. 25. The operations of the Spirit of God on the heart, whereby a spiritual change is wrought in the soul, are compared to the blowing of the wind, the effect being plainly ex-

done, but the manner incomprehensible, or above the understanding of man, John iii. 8.

**WINE**—a liquor made of the juice of grapes and other fruits. In the Old Testament, corn and wine denote all sorts of temporal good things. Wine is put for Gospel provisions, Isaiah xxv. 6.; for consolation, Prov. xxxi. 6.; and for the blood of Christ, Mark xiv. 25.

**WING**—that part of a bird with which it flies, or moves through the air; the troops at the sides of the main body of an army, or at the extreme ends of the line, Isaiah viii. 8. Jer. xlviii. 40. It is used in a figurative and metaphorical sense, for protection or defence, Exod. xix. 4. Psalm xvii. 8.—xxxvi. 7.

**WO**—grief, sorrow, trouble, curse, misery.

**WOLF**, *wulf*—a fierce wild dog, that devours cattle, &c.

**WOMB**, *woom*—that part of a woman's body which contains the young child till it grows, and is fully perfected for the birth.

**WOOD**, *wud*—the thick solid part, or substance of a tree: also a large thick plantation, or place set with trees.

**WORD**, *wurd*—a single part of speech, or a distinct, intelligible sound, pronounced or uttered by the human voice; several of which, when connected, express the thoughts, or declare the sentiments of the mind; the divine law; the commands and promises of God; Psalm cxlvii. 18.—cix. 101.—v. 25. 36. 49. Luke xi. 28. James i. 22. Jesus Christ, the second person in the most holy Trinity, the eternal Son of God, the uncreated Wisdom, is called the Word, John i. 1. in respect of his person, being the express image of the Father, as our words are of our thoughts; Heb. iii. 4.; in respect of his office, because the Father made known his will to the church

in all ages by him, as we declare our minds one to another by our words, John iii. 34.

**WORK, *wurk***—an outward action, good or evil; any thing done. It is taken for any business or employment, which a person may engage in, as his lawful calling for a livelihood, and perform in six days, Exod. xx. 9. Creation is the work of God, Gen. ii. 2.; the works of God's providence are his preservation and government of the world, John v. 17. The work of redemption is attributed to the three persons of the Trinity, and forms a chain in salvation; the beginning is from the Father; the dispensation is through the Son; and the application by the Spirit. Thus believers must look inward to the work of the Spirit on their hearts, outward to the work of Christ on the cross, and upward to the everlasting love of the Father in heaven, John ix. 9.—vi. 29. 1 Pet. i. 2. By good works are understood all manner of duties, inward and outward, as well thoughts, as words and actions, towards God or man, which are commanded in the law of God, and proceed from a pure heart and faith unfeigned, and are referred unto God's glory; for it is necessary that good works proceed from right principles, and have right motives and ends—namely, a principle of love to God,—the motive, obedience to God's law,—and the glory of God as the chief end, 1 Cor. x. 31. Eph. ii. 10. Good works are the way to the kingdom, not the cause of entering there.

**WORLD**—the earth and all the animals and vegetables on its surface; mankind generally; the universe and all created beings, John i. 10. The wicked are called the world, because they relish and love nothing but worldly things, and pursue only worldly designs, John xv. 18. It is put for God's chosen people, whether Jews or Gentiles, 2 Cor. v. 19. John iii. 16.; for the Gentiles only, Rom. xi. 12.; for the pleasures, riches, honours, and dig-

nities of the world, 1 John ii. 15.: also for the good things of this world, 1 Cor. vii. 31.

**WORM**, ~~worm~~—a small, harmless, creeping animal of the serpent kind; a term used in Scripture to represent a person that is mean, weak, and despised in the world, Job xxv. 6. Psalm xxii. 6. Isaiah, (lxi. 24:) speaking of the damned, who had transgressed the law of God, says, *their worm shall not die, neither shall their fire be quenched*; that is, "they will feel a worm of conscience that shall never die, and the fiery wrath of God upon their souls and bodies that shall never go out."

**WOUND**—a hurt caused by violence.

**WRATH**, ~~raith~~—very great anger, or extreme displeasure.

**WRONG**, ~~rong~~—what a thing ought not to be; error; intended injury; known injustice. *Op.* to right.

**YEAR**, ~~yere~~—that space of time which the earth takes to revolve or move round the sun, in order to produce or cause the seasons, and which consists of twelve unequal calendar months, containing 365 days, 6 hours. Among the Jews, the sabbatical year was every seventh year, during which they were obliged, by their law, to let their ground lie fallow. The jubilee year was every fiftieth year, at the end of the seventh sabbatical year. A sabbath of years was seven years; seven sabbatical years were forty-nine years.

**YOKE**—a bandage for the neck of oxen, with which they draw; a mark of servitude, bondage, or slavery, Luke xxvi. 13. Deut. xxviii. 48. The service of God is to flesh and blood a yoke, because it grates upon the appetites and passions, and restrains our natural motions and inclinations, Matt. xi. 29, 30.; yet it is easy in comparison of the service of sin, the covenant of works, and the ceremo-



nial law. It is easy to them that love God, and are regenerated or born of the Spirit, because the law is written in their hearts, they are endued with faith, and they are strengthened by Christ, Psalm xxxvii. 31. Mark ix. 23. Phil. iv. 13. There is a yoke of legal ceremonies, Acts. xv. 10. Gal. v. 1. They are called a yoke in respect of their variety, and difficulty, their expence and inefficacy, being only the shadows of good things to come, Heb. x. 1.

YOUTH—that part of life which succeeds childhood; the state or condition of a person of younger years; one past childhood, but not of full age.

ZEAL—a fervent passion or earnest desire for any thing, but especially in the cause of religion, or for the welfare of one's country. St. Paul speaks of some Jews having a zeal of God, but not according to knowledge, Rom. x. 2.—that is, “they have an earnest desire to maintain the law and worship of God instituted by Moses, thinking thereby to promote the glory of God; but though this be a warm, yet it is a blind zeal; they know not the will of God, nor what that righteousness is, whereby a person is justified before God.”

## NOUNS, NAMES, OR SUBSTANTIVES,

### Of Two Syllables.

ABBA, *ab'-ba*—a Syriac word, used in Scripture, signifying father.

ABODE, *a-bo'de*—a place to stay or live in.

ABSENCE, *ab'-sence*—the state of being out of

the way, or not present at a particular time or place.

**ACCESS**, *ac-cess*—passage or way to a person, place, or thing: also leave to approach or draw near.

**ACCORD**, *ac-cord*—consent in opinion; agreement in judgment; union of mind; voluntary motion.

**ACCOUNT**, *ac-count*—a relation or statement of a matter or thing; a calculation of charges or expenses.

**ADO**, *a-doo*—a stir, noise, or bustle about any thing; generally applied when it is more than the affair deserves.

**ADVICE**, *ad-vice*—counsel or directions how to do a thing; also information, news, or notice of something done, or intended to be done.

**AFFAIR**, *af-faire*—any business to be transacted; any concern to be managed, or thing to be done.

**ALOES**, *al-loze*—a tree which grows in hot countries: also a gum extracted from it.

**ALPHA**, *al-fa*—the first letter of the Greek alphabet, used to signify the first or beginning.

**ALTAR**, *al-tar*—among the Jews, the place where sacrifices were laid and offered, 1 Kings xiii. 1, 2.—xviii. 30. The Roman Catholics still apply the name to the table, where the communion, or sacrament of the Lord's Supper, is administered; but Christ is the only Christian altar, to which we bring all our sacrifices and services, Heb. xiii. 10.

**ANCHOR**, *ank-or*—a large piece of iron with hooks, which becomes fixed to the ground, and holds fast a ship. *Fig.* any thing which confers stability, or which a person relies upon, or puts his trust in.

**ANCLE**, (or **ANKLE**) *ank-kel*—the joint between the leg and foot.

**ANGEL**, *an-gel*—a messenger, or one who brings tidings or news. It is applied to those spiritual or heavenly agents, which are the first or highest

among created intellectual beings, whom God makes use of as his ministers to execute the orders of providence, Rev. xxii. 8.; to Christ, who is the Mediator and Head of the church, Zech. i. 12. Rev. x. 1.; to ministers of the Gospel, who are the ambassadors for Christ, Rev. ii. 1.—iii. 1, 7.; to those whom God employs to execute his judgments, Rev. xv. 8. xvi. 1.; to devils, Matt. xxv. 41. 1 Cor. vi. 3.

**ANGER**, *an'-ger*—displeasure or uneasiness upon receiving any injury; wrath in a less degree.

**ANGUISH**, *ang'-guish*—excessive pain, arising from some afflictive disorder of the body, or some grievous, heart-rending sensation of mind; but it is chiefly applied to mental pain, and when that malady is very violent.

**ANISE**, *an'-nis*—a species of parsley, with large sweet-scented seeds.

**ANSWER**, *an'-ser*—a reply to a question, or what is said in return to an enquiry.

**APRON**, *a'-pron*—a loose garment, usually worn by women.

**ARMOUR**, *ar'-mur*—warlike arms; weapons or instruments of war, to cover and defend the body from wounds.

**ARMY**, *ar'-my*—a great number of armed men or soldiers, collected into one body, and arranged under the care of their proper officers.

**ARRAY**, *ar'-ro'*—the drawing up, or ranking of soldiers in the order of battle.

**ASHES**, *ash'-iz*—the remains of fuel after it has been burnt. They denote the frailty and extreme vileness of man, when compared with his Creator, Gen. xviii. 27.; deep humiliation, Esther iv. 1. Jonah iii. 6.

**AUTHOR**, *a'-thor*—the first beginner or mover of any thing; the maker or writer of a book.

**BABBLER**, *bab'-ler*—one who talks too much; a silly prating person.

**BABBLING**, *bab'-ling*—idle and foolish talking ; senseless prattle.

**BALANCE**, *bal'-lance*—a pair of scales ; an even weight.

**BAPTISM**, *bap'-tism*—the first sacrament or outward ordinance in the Christian church, whereby an infant or grown person is admitted a member, and wherewith the washing with water represents the cleansing of the soul from sin by the blood of Christ, Luke vii. 29. 1 Pet. iii. 21. This sacrament was instituted by Christ himself, and is still practised by all parties professing Christianity, except the Quakers ; but many differences have arisen, and are still kept up by various sects, in relation to the time and manner of performing the ceremony. It signifies inward spiritual washing, whereby the gifts and graces of the Spirit, signified by the outward sign, are really and actually bestowed, Matt. iii. 11 ; the sufferings of Christ, whereby he was consecrated and prepared for his entrance upon his kingly office, Matt. xx. 22, Luke xii. 50.

**BAPTIST**, *bap'-tist*—one who administers baptism ; a title of St. John, the forerunner of our Saviour : also a name given to a denomination of Christians, who administer Baptism only to adults, or grown up persons, because they affirm, that the faithful ought to be baptized.

**BARLEY**, *bar'-ly*—a grain or corn grown in great quantities in England, of which malt is made for ale or beer.

**BASKET**, *bas'-ket*—a convenient utensil or vessel, made of twigs or rushes.

**BASON**, *ba'-son*—a low vessel or small dish, to hold water for washing or other uses : also a small pool or pond.

**BASTARD**, *bas'-tard*—a child born out of wedlock ; any thing counterfeit or not genuine.

among created intellectual beings, use of as his ministers to execute his providence, Rev. xxii. 8.; to Christ, the Father and Head of the church, to ministers of the Gospel, for Christ, Rev. ii. 1. God employs to execute his will, Rev. xvi. 1.; to devils, Mat. x. 1.

**ANGER**, *an'-ger*—receiving any injury.

**ANGUISH**, *an'-guish*—suffering from some affliction, or an opportunity of grievous, heart-rending sorrow, chiefly applicable to a lady is very common form containing the articles of

**ANISE**, *an'-ise*—the lower part of the body in sweet-smelling herbs, &c. It signifies the heart, John

**ANSWER**, *an'-swer*—the whole man, Tit. i. 12.; carnal pleasure, Rom. xvi. 18.

**BERRY**, *ber'-ry*—a small fruit, containing one or more seeds in a soft pulp, covered with a skin, as a grape, fig, &c.

**BERRYL**, *ber'-ril*—a precious stone of a faint green colour.

**BISHOP**, *bish'-op*—an inspector or overseer in church affairs; a person consecrated for the spiritual government of a diocese or particular district; among the Roman Catholics, subject only to the pope, but in England subject to the king. His office is to have the sacred and important charge of souls, and his duty is to instruct and rule them by the word, 1 Tim. i. 2. &c. Acts xx. 18. Christ is called the Bishop of souls, 1 Pet. ii. 25.

**BLACKNESS**, *black'-ness*—a colour arising from such a texture or state of a body, as absorbs or deadens the light falling on it; darkness. *Op.* to whiteness.

spot or stain on a thing;  
man's honour or good

god wish, divine fa-  
good to a person:  
or prosperity, whether

*ness*—the want of natural  
of seeing and distinguishing  
blindness of the mind, or intel-  
the simple want of knowledge,  
obstinate ignorance in matters that

*ing*, *boast-ing*—see Boast.

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vain pretensions to learning, art, skill, &c.

*body*, *bod-dy*—the material part, or substance  
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Christ, being firmly united to Christ, the living Head  
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dispensation by Moses, or the state of being under

**BATTLE**, *bat'-tel*—a fight between two persons; a general engagement between two armies or fleets.

**BEGGAR**, *beg'-gar*—one who asks or desires any thing of another, but is particularly applied to a poor person who lives by asking alms.

**BEHALF**, *be-hāf*—favour; the side or part of some particular person.

**BEING**, *be'-ing*—the actual existence of matter; or that which has substance; the particular state or condition of a thing; the person existing.

**BELIEF**, *be-leef*—credit given to another, for something which we have not an opportunity of knowing for ourselves; faith, or a firm confidence in the truths of religion: also the thing believed. It is applied to the form containing the articles of faith, called the Apostle's Creed.

**BELLY**, *bel'ly*—the lower part of the body inclosing the bowels, &c. It signifies the heart, John vii. 38.; the whole man, Tit. i. 12.; carnal pleasures, Rom. xvi. 18.

**BERRY**, *ber'-ry*—a small fruit, containing one or more seeds in a soft pulp, covered with a skin, as a grape, fig, &c.

**BERRYLL**, *ber'-ril*—a precious stone of a faint green colour.

**BISHOP**, *bish'-op*—an inspector or overseer in church affairs; a person consecrated for the spiritual government of a diocese or particular district; among the Roman Catholics, subject only to the pope, but in England subject to the king. His office is to have the sacred and important charge of souls, and his duty is to instruct and rule them by the word, 1 Tim. i. 2. &c. Acts xx. 18. Christ is called the Bishop of souls, 1 Pet. ii. 25.

**BLACKNESS**, *black'-ness*—a colour arising from such a texture or state of a body, as absorbs or deadens the light falling on it; darkness. *Op.* to whiteness.

**BLEMISH**, *blem-ish*—a spot or stain on a thing; a fault or imperfection in a man's honour or good name.

**BLESSING**, *bles-sing*—a good wish, divine favour; the act of pronouncing good to a person: also the good itself, as health or prosperity, whether temporal or spiritual.

**BLINDNESS**, *blind-ness*—the want of natural sight, or of the power of seeing and distinguishing outward objects. Blindness of the mind, or intellectual darkness, is the simple want of knowledge, or a wilful and obstinate ignorance in matters that concern salvation.

**BOASTING**, *boast-ing*—see Boast.

**BOASTER**, *boast-er*—one who boasts, brags, or makes vain pretensions to learning, art, skill, &c.

**BODY**, *bod-dy*—the material part, or substance of man; matter, as opposed to spirit, which may be divided and cannot think, 1 Cor. xv. 44. It signifies the church of God, which is the mystical body of Christ, being firmly united to Christ, the living Head and Source of spiritual influence and nourishment; being likewise united among themselves by the Spirit, faith, love, sacraments, word, and ministry, 1 Cor. x. 17. Eph. iv. 16. Col. i. 18. In the sacrament of the Lord's Supper, the bread is called the body of Christ, that is, the sign or representation of his body, and is received as a memorial of his sufferings, as likewise the seal and pledge of all the benefits purchased by his death, Matt. xxvi. 26.

**BOLDNESS**, *bold-ness*—firmness of resolution, or fixed purpose not to be put aside; a courageous disposition of the mind to go through all difficulties.

**BONDAGE**, *bon-dage*—slavery, subjection to the will of another, to sin, to satan, to servile fear, Heb. ii. 15. Rom. viii. 15.; subjection to the legal dispensation by Moses, or the state of being under



the dominion or yoke of the ceremonial law, Gal ii. 4.—iv. 9.—iv. 24.

**BONDMAN**, *bond'-man*—a man slave.

**BORDER**, *bor'-der*—the outer part or edge of a garment or covering; the side of any thing.

**BOSOM**, *boś-zom*—the breast, or that part of the body which contains or incloses the heart; a place of rest or blessedness, Luke xvi. 23. *Son in the bosom of the Father*, John i. 18.—that is, one with the Father, entirely beloved by him, and intimately acquainted with all his counsels and will.

**BOTTLE**, *bot'-tel*—a close vessel of glass or earthenware, used to put and keep liquor in, formerly made of leather.

**BOTTOM**, *bot'-tom*—the lowest part of a thing, or that upon which any thing stands or is built.

**BOUNTY**, *boun'-ty*—a liberal, open-hearted gift; the act of freely bestowing favours, or giving alms, &c. to those who are deserving and in want.

**BOWELS**, *bou'-els*—the entrails or inward parts of any living creature. *Fig.* pity, compassion, tender mercies, Isaiah lxiii. 15. Jer. xxxi. 20.; one greatly beloved, Phil. xii.

**BRAMBLE**, *bram'-bel*—a briar or wild shrub, with prickly thorns.

**BRAWLING**, *brā-ling*—a dispute or noisy quarrel.

**BRAWLER**, *brā-ler*—a noisy, quarrelsome person, fond of finding fault.

**BREAKER**, *brā-ker*—one who divides or parts any thing asunder, who acts contrary to a rule.

**BREASTPLATE**, *brēst'-plate*—a piece of defensive armour, worn on the front of a person's body, Rev. ix. 9. in which sense, faith and love are called a breastplate, 1 Thess. v. 8. being defensive graces, protecting the soul amidst alluring temptations from without, and evil suggestions from within.

**BRETHREN**, *breth'-ren*—plural of Brother.

**BRIDEGROOM**, *bride-groom*—a newly married man, or the husband of the bride.

**BRIDLE**, *brí-del*—the head-stall and reins, with which a rider manages and guides his horse. *Fig.* those restraints of law, humanity, and modesty, whereby people are kept in awe, and within the bounds of propriety, Job xxx. 11. ; the restraining power and providence of God, 2 Kings xix. 28. Isaiah xxx. 28.

**BRIER**, *bri'-er*—a prickly shrub or bush ; a wild rose tree ; mischievous and hurtful persons, Ezek. xxviii. 24. ; sins, lusts, and corruptions, which spring from a stony and unregenerated heart, Heb. vi. 8.

**BRIGHTNESS**, *brí-te-ness*—shining light, lustre, glory, and splendour.

**BRIMSTONE**, *brim'-stone*—a yellow mineral substance, called sulphur.

**BROTHER**, *broth'-er*—a male born of the same parent ; a kinsman by profession, as one of the same faith, religion, &c.

**BUILDING**, *bíld'-ing*—a house, &c. erected or made. Every true believer is represented as being a living stone in the spiritual building of God, of which Jesus Christ, who was promised by the prophets, and preached by the Apostles, is the true Foundation, and also the chief Corner-stone, uniting the Jews and Christians in one faith and one hope, 1 Cor. iii. 9. He is likewise a fellow-citizen of the household of God, Eph. ii. 19.

**BUILDER**, *bíld'-er*—one who erects or builds houses, &c. It is applied to God, the great Architect of the universe, the Creator of all things, Heb. xi. 10. ; to a faithful minister of the Gospel, who builds up his hearers on the foundation of Christ—that is, like a wise master-builder, he first lays the foundation, and then builds upon it,—first acquaints those, of whom he has the charge, with the fundamentals of religion, shewing them that Christ is the only way to salvation, and then exhorts them to

**CATTLE**, *cat'-tel*—all sorts of tame beasts for meat or labour.

**CENSER**, *cen'-ser*—the pot or pan in which the incense or perfume was burned at sacrifices.

**CENSURE**, *cen'-shure*—reproach, blame, fault found.

**CHAMBER**, *cham'-ber*—an upper room in a house, usually to sleep in.

**CHICKEN**, *chick'-en*—the young of a hen, male or female.

**CHRISTIAN**, *christ'-yan*—a person who owns, professes, and believes in Christ, having been baptized in his name. Disciples were first called Christians at Antioch, Acts xi. 26.

**CITY**, *cit'-ty*—a large walled town, endowed with particular privileges; but especially a corporate town, having a cathedral and bishop's see.

**CLAMOUR**, *clam'-mur*—a great outcry, noise, or complaint without just reason.

**CLOSET**, *cloz'-et*—a small room for private retirement or study; a small place partitioned off in a room, and used to put things out of the way.

**CLOTHING**, *cloth'-ing*—dress, or covering for the body.

**CLUSTER**, *clus'-ter*—a bunch, as of grapes; a heap of many things together.

**COFFIN**, *cof'-fin*—a case or chest for a dead body, in which it is buried.

**COLOUR**, *cul'-tur*—the outward shew or beauty of a thing as it appears to the eye, occasioned by the rays of light reflected from its surface; false shew or pretence.

**COMFORT**, *cum'-fort*—ease in affliction; support in distress.

**COMING**, *cum'-ming*—the act of drawing near to a place or person; also arrival.

**COMPASS**, *cum'-pass*—the circuit or extent of a thing, on all sides or round about.

**COMPLAINT**, *com-plaint*—the act of finding fault with a person or thing, or of setting forth a grievance.

**CONCEIT**, *con-ceit*—proud opinion; vain thought or fancy.

**CONCORD**, *con-cord*—agreement, union, good understanding.

**CONCOURSE**, *con-corse*—an assembly or meeting of much people in one place.

**CONFLICT**, *con-flict*—struggle, battle, dispute, violent opposition.

**CONSCIENCE**, *con-science*—that power of the soul whereby it distinguishes between good and evil, and passes judgment on our motives and actions; natural knowledge; simple reason.

**CONSTRAINT**, *con-straint*—the act of forcing within determined limits, or keeping within certain bounds.

**CORBAN**, *cor-ban*—a Hebrew term for an offering or gift, made to God or his temple, to the exclusion of private charity, even to a parent in the greatest distress.

**CORNER**, *cor-ner*—the angle or line where two sides meet; a secret or private place.

**COUNCIL**, *coun-cil*—an assembly of persons, met to consult and deliberate on affairs of importance.

**COUNSEL**, *coun-sel*—advice or warning; design, thought, and most secret resolution, 1 Cor. iv. 5. When spoken of God, it means his purpose or decree, Acts iv. 28; the directions of his word, the motions of his Spirit, and the kindness of his providence, Psalm lxxiii. 24.; his will or doctrine concerning the way of salvation, Luke vii. 30. Acts xx. 27.

**COUNTRY**, *cun-try*—a tract of land; the fields, in opposition to town; a nation, kingdom, &c.

**COURAGE**, *cw-ridge*—bravery or boldness; a firm resolution or good heart to do a thing.

**COUSIN**, *cuz'-zin*—a term of relation or kindred between children of brothers and sisters ; it also extends to more distant relations.

**CRAFTSMAN**, *crafts'-man*—a mechanic, or one who makes articles of trade.

**CREATURE**, *créa-ture, or crèt-shure*—a thing created ; something made or brought into being by another ; a general term for man.

**CRIPPLE**, *crip'-pel*—a lame person ; one that has lost the use of his limbs.

**CRYSTAL**, *cris'-tal*—a clear stone like a diamond, but inferior in hardness and lustre.

**CUBIT**, *cu'-bit*—a measure taken from the elbow to the end of the middle finger, about eighteen inches.

**CUMMIN**, *cum'-min*—a plant.

**CURSING**, *cur'-sing*—the act of calling down mischief upon, or wishing evil to a person.

**CUSTOM**, *cus'-tom*—the common habit, use, or manner of a person or people ; duty or tax paid to the king or prince for goods brought into, or sent out of a kingdom.

**CYMBAL**, *cim'-bal*—a musical instrument made of brass, like a kittle drum.

**DAMAGE**, *dam'-midge*—any hindrance, hurt, or loss, which a man may sustain in his person or property.

**DAMSEL**, *dam'-zel*—a young maid, or unmarried female.

**DANCING**, *dan'-cing*—a regular motion of the body, by rules of art, according to some air of music, sung or played.

**DANGER**, *dàn'-jer*—some harm at hand ; some mischief or evil consequence likely to befall a person ; hazard, risk.

**DARKNESS**, *dark'-ness*—the privation or want of natural or artificial light ; ignorance and unbelief, or want of spiritual light, John iii. 19. ; great

distress, perplexity, and calamity, Isaiah viii. 22. Joel ii. 2.; sin or impurity, 1 John i. 5. It is put for Hell, the place of eternal misery, Matt. xxii. 13. Our Saviour calls the exercise of Satan's influence the power of darkness, Luke xxi. 53. The power of darkness is likewise taken for the dominion of sin, and slavery to the devil, Col. i. 13.

DAUGHTER, *dä-ter*—a female child.

DAYSPRING, *dä-spring*—the dawn or beginning of day. It is applied with great beauty and propriety to John the Baptist, the forerunner of our Lord, who ushered in the rising of the Sun of Righteousness, Luke i. 78.

DAYSTAR, *dä-star*—the morning star; by which is meant the enlightening, quickening, convincing, and comforting influence of the Holy Spirit, which leads to the bright day of Gospel light, and ushers in the dawn of salvation, till the Sun of Righteousness arise in the soul with healing in his rays.

DEACON, *dä-a-con*—one who has obtained the first degree in holy orders, and whose office was formerly to dispose of the money collected for the poor; but now it is to assist at divine service, read prayers, baptize, &c. In Scotland, deacons are the overseers of the poor.

DEADNESS, *däd'-ness*—want of living warmth; weakness of the vital powers.

DEALING, *dä-a-ling*—business or trade; the act of buying or selling.

DEBATE, *dä-bä-te*—a dispute in words on any matter under consideration; strife, quarrel: also a consultation or discussion on any subject, wherein all that can be said on either side of the question is urged.

DEBTOR, *dät-tor*—one that owes any thing to another. *Op.* to creditor: also one side of an account; and as the creditor has a right to exact payment from the debtor, so God hath a right to inflict

punishment on the guilty. Thus men are debtors to God by trespassing against him; and to their neighbours whom they injure, wrong, or offend, Matt. vi. 12. *Debtor to the whole law*, Gal. v. 3. means, obliged to keep the whole law, as the conditions of eternal life, and so virtually disclaiming all pardon by Christ. The Apostle Paul says, Rom. i. 14. he was a debtor both to the Greeks and Barbarians; that is, bound by his office to preach the Gospel to all nations.

**DECAY**, *de-cá*—a decrease, or gradual wasting, consuming, or falling away of substance or strength.

**DECEASE**, *de-céase*—natural death, or departure from this life.

**DECEIT**, *de-céte*—a sly imposition, or crafty fraud, practised under false pretences.

**DECREE**, *de-crée*—a public edict, or the order of a prince; also the termination of a suit in the court of Chancery.

**DEEPNESS**, *deep'-ness*—thickness, measured downward from top to bottom; *op.* to height: also, entrance far below the surface.

**DEFENCE**, *de-fen'ce*—guard or protection; a reply or answer to accusations; also proof of a person's innocence, or of the truth of any cause.

**DEGREE**, *de-grée*—the condition or rank of a person, which may be changed from a higher to a lower state, or from a lower to a higher; also, the quality, state, or condition of any thing estimated by some standard; in a mathematical sense, the 360th part of a circle. A geometrical degree is 60 miles; that is, the circumference of the globe, which is about 21,600 miles, being divided into 360 parts or degrees, then one degree is equal to 60 miles, measured on a plain surface, or taking the nearest distance between any two objects.

**DELAY**, *de-là*—a stay, stop, or hindrance; a putting off to another time.

**DESCENT**, *de-cent*—the motion of a thing downward ; the act of passing from a higher to a lower place ; slope of a hill in opposition to ascent ; the family from which a person has his birth.

**DÉSERT**, *dez-ert*—a large, wild, waste part of a country where no people live.

**DESIRE**, *de-zire*—a longing of the soul for some spiritual or bodily good things, of which it feels a want ; which longing or desire is made known by request or prayer. Sinful lusts and affections are called desires, Eph. ii. 3.

**DESPAIR**, *de-spáre*—a state of wretchedness or misery without hope ; loss of confidence in the mercy of God, 2 Cor. iv. 8.

**DÉSPITE**, *de-spíte*—that scorn, contempt, or pride, which the mind feels when it undervalues, or sets at nought any person or thing.

**DEVICE**, *de-vice*—a plot, or feigned story ; a design with words on a seal.

**DEVIL**, *dev-il*—a fallen angel ; the implacable enemy and spiritual tempter of the human race, called the prince and god of this world, from his power and influence, John xii. 31. 2 Cor. iv. 4. He has various titles given him in scripture, expressive of his influence and character, as leviathan, or serpent, Isaiah xxvii. 1. ; Satan, Job ii. 6. ; Beelzebub, Matt. xii. 24. ; Belial, 2 Cor. vi. 15. ; Lucifer, Isaiah xiv. 12. ; Dragon, Rev. xii. 7. ; a roaring lion and an adversary, 1 Peter v. 8. ; prince of darkness, Eph. vi. 12. ; Appolyon, or destroyer, Rev. ix. 11. ; angel of the bottomless pit. He is represented as a sinner from the beginning, 1 John iii. 8. ; a liar, John viii. 44. ; a deceiver, Rev. xx. 10. ; an accuser, Rev. xii. 10. ; a murderer, John viii. 44. ; and lastly, a tormentor, Matt. xviii. 34.

**DINNER**, *din-ner*—the chief meal of the day, which is usually eaten about noon.

**DISEASE**, *dis-eaze*—a distemper, sickness, or any



disorder which prevents the body from performing its proper natural functions, in the office of secretion.

**DISTRESS**, *dis-tress*—calamity, misfortune, want with misery : also the act of making a legal seizure.

**DOCTOR**, *doc-tor*—a master or teacher ; but principally applied to one who has passed through all the degrees of a faculty, as divinity, law, physick, &c. and is allowed to practise or teach the same.

**DOCTRINE**, *doc-trin*—knowledge or learning ; the leading matter in a discourse ; the truths of the Gospel in general, Tit. ii. 10. It signifies a tenet or opinion, Matt. x. 12. ; divine institutions, Matt. xv. 9. ; instruction, information, and confirmation in the truths of the Gospel, 2 Tim. iii. 16.

**DRAGON**, *drag-on*—a winged serpent ; the devil, so called for his great strength and bloody cruelty, Rev. xii. 9.

**DROPSY**, *drop-sy*—a collection of water in some part of the body.

**DRUNKARD**, *drunk-ard*—a person who is often drunk ; one who is in the habit of taking strong liquor to excess.

**DUNGEON**, *dun-jon*—a dark, dismal, and loathsome cell in a prison, generally under ground.

**DUNGHILL**, *dung'-hill*—a heap of dung laid by for manure.

**DUTY**, *du-ty*—whatever we are obliged or bound to do, by nature, law, or reason : also a public tax.

**DWELLING**, *dwel-ling*—habitation ; the place where a person lives or abides.

**EAGLE**, *e-a-gel*—the largest, strongest, and swiftest among the birds of prey, remarkable for its quick sight and courage.

**EARNEST**, *er'-nest*—a serious event, pledge, or first fruit. It is money given in hand to confirm

an agreement, or bind a contract; and is applied to signify the assurance, which the spirit of adoption gives believers of their inheritance in heaven. So *the earnest of the Spirit*, 2 Cor. i. 22. is a proof that the bargain will be made good, if the person be faithful to the grace given; and *the first fruits of the Spirit*, Rom. viii. 13. or the graces wrought in the soul by the Spirit of God, as love, joy, peace, &c. are sure pledges of that abundance of felicity and fulness of joy, of which believers shall partake in heaven. *Being sealed by the Spirit*, Eph. i. 13. is connected with the same subject, and implies assurance, yet with this difference—sealing refers to the understanding, earnest to the affections. Though the seal assures us, yet it is no part of the inheritance; but the earnest so assures us, that it gives a part of the inheritance. It works that holy joy in the heart, which is a foretaste of heaven.

**EARTHQUAKE**, *erth'-quake*—a great shaking or trembling of the earth, or of some part of it. Two remarkable earthquakes are recorded in Scripture—one in the reign of Uzziah, king of Judah, Amos i. 1. and Zech. xiv. 5.; and the other at the time of our Saviour's crucifixion, Matt. xxvii. 51. which so affected the centurion and those who were with him, that they were induced to acknowledge the injustice of our Saviour's condemnation, Matt. xxvii. 54.

**EASTER**, *é-as-ter*—a festival or solemn religious day, observed by the church, in commemoration of our Saviour's resurrection, or rising from the dead; which is held on the first Sunday after the first full moon, following the vernal equinox, or the 21st day of March, when the sun rises and sets at six o'clock.

**EFFECT**, *ef-fect*—the issue or end of a thing, proceeding or coming from a cause; reality, or the chief point of a matter.

**ELDERS**, *el'-derz*—the most considerable per-

sons for age, experience, and wisdom among the Jews, who were the magistrates; heads, or rulers of the people. In the New Testament, it is a general name for apostles, pastors, teachers, or other church officers, 1 Tim. v. 17. Tit. i. 5. Peter calls himself an elder, 1 Peter v. 1.

**ELECT**—see Quality.

**ENTRANCE**, *en'-trance*—the door or passage to any house, &c.; the act of entering; the commencement or beginning of any thing, as to learn any art, science, &c.

**ENVY**, *en'-vy*—vexation or pain at another's good, which leads to hatred and malice. It is an evil affection or inclination of the heart, which makes a man grieve and fret at the prosperity or good fortune of others, and engenders malice, which is a deep pollution of spirit, contrary not only to supernatural grace, but to natural conscience. It alienates man from the nature and life of God, and changes him into a devil. Besides, it stops the descent of divine blessings, and turns the petitions of the envious into imprecations against themselves.

**ERROR**, *er'-ror*—a mistake or oversight; any thing said or done wrong; false doctrine, 1 John iv. 6.; sins, Psalm xix. 12. Heb. ix. 7. *The error of Balaam*, Jude 11. was covetousness.

**ESTATE**, *e-state*—the possessions or goods of any private person, but chiefly landed property; also the state or condition any thing is in; a person of high rank, Mark vi. 21. It means an empire, kingdom, or extent of lands under one government or dominion, and also the several ranks or classes of persons having legislative influence, which in England are three—kings, lords, and commons, who have the power of redressing all grievances, and doing all acts of authority, obliging or binding the people.

**EVIL**, *e'-vil*—sin and wickedness; an action con-

trary to the law of God ; any injury or wrong done by one man to another, Prov. xvii. 13. Matt. v. 39. It is put for the afflictions or punishments which God sends upon a person or people, Job ii. 10. Isaiah xlv. 7. Amos iii. 7. ; for dangers or calamities, Prov. xxii. 3. ; for sin and all its sufferings, both corporal and spiritual, temporal and eternal, Matt. vi. 13. To have an *evil eye*, Prov. xxiii. 6. is to be covetous, and secretly grudge the meat which is set before a person ; and in Matt. xx. 15. it means, that a person is envious because the grace of God is dispensed to others. The evil of sin arises from its very nature, being in direct enmity to God and contrary to his holiness. It violates his laws, denies his truth, despises his goodness, slights his threatenings, disregards his promises, and treats with contempt all his divine attributes. It is no wonder then, that God inflicts such dreadful judgments and punishments upon sinners, which are the just and full recompence of sin, as sometimes fall upon them in this life, but which most assuredly await them in the world to come.

**EXCESS**, *ek-cess*—superfluity, or that which is more than enough ; plenty beyond use or necessity ; a going beyond just bounds.

**EXCHANGE**, *ex-ehāndje*—the act of bestowing or giving one thing for another ; the thing given in return for something received, as well as the thing received in return for something given : also the balance of money between different nations, and the place where merchants meet to negotiate their affairs, or have intercourse on business.

**EXCUSE**, *ex-cu-se*—an endeavour to defend or justify something done ; any attempt to prove right or harmless any fault or neglect of duty.

**FABLE**, *fa-bel*—a feigned tale invented to deceive or amuse a person ; vain talk : also an amusing

story, which, under an innocent and pleasant disguise, contains some moral instruction, for the regulation of our behaviour and conduct in life.

**FACTION**, *fuc'-shon*—a disorderly sect in the religious matters of the church, or a rebellious party in the civil affairs of the state, acting in opposition to the established authority.

**FAMINE**, *fam'-in*—a general scarcity of food, or want of the necessary provisions to support life. Several famines are mentioned in Scripture, but the most considerable is that which happened in Egypt, a country remarkable for its fruitfulness, during the stay of Joseph there, which was the means of raising him to high honours, afforded him the opportunity of providing for his brethren, and finally led to their long and grievous captivity, Gen. xli. 27. Amos (viii. 11.) threatens the people of God with another sort of famine, want of heavenly bread, or of hearing the word of God; for the Prophet, whose counsel they now despise, shall be removed, and then shall they seek and find none to teach them the way of the Lord.

**FARTHING**, *far'-thing*—a copper coin, the fourth part of a penny.

**FASHION**, *fash'-on*—the form or manner in which a thing is made or done; the state of any thing in regard to external appearance.

**FATHER**, *fā-ther*—he that has a child. It is a title given, by way of eminence, to the bishops and ecclesiastical writers of the first centuries; to the first ancestor, as Rom. iv. 16.; to the inventor and master of a certain art or science, or founder of a particular profession, Gen. iv. 20—22.; to that man who, affected with the miseries of the poor, takes care to supply their necessities, and provide for their wants, Job xxix. 16. God declares himself to be the Father of the fatherless and a Judge of the widows, Psalm lxxviii. 5. God is truly and eminently

the Father, Creator, Preserver, and Protector of all his creatures, but principally of those who call upon his name, who know and serve him, Deut. xxxii. 6. Rom. viii. 15, 16. God is frequently called Heavenly Father; and Father of Spirits, Heb. xii. 9. The devil is called the father of the wicked, John viii. 44.

**FATHOM**, *fath'-om*—a measure of six feet, being the length of both arms stretched out.

**FATLING**, *fat'-ling*—a young animal fed fat for slaughter.

**FATNESS**, *fat'-ness*—the state of an animal having a great deal of fat; that which causes fertility or fruitfulness.

**FAVOUR**, *fa'-vur*—a particular act of kindness, esteem, or friendship; of good will or good office.

**FEELING**, *feel'-ing*—that external or outward sense, whereby we get the idea of solid, hard, soft, hot, cold, &c.

**FELLOW**, *fel'-lo*—a mean man: also a partner; an equal. It is sometimes used as an appellation of familiarity and fondness, and sometimes as a mark of contempt.

**FEMALE**, *fe'-male*—one of that sex which brings forth young, to which the pronoun she is applied.

**FETTERS**, *fel'-ters*—chains for the legs, used in prisons.

**FEVER**, *fe'-ver*—a disease in which the body is violently heated, attended with a quick pulse, arising from a strong unnatural motion of the blood.

**FIGURE**, *fig'-ure*—the form, shape, or fashion of a thing according to the outline, as particularly applied to painting and sculpture; a significant expression which implies or denotes some other thing: also a numerical character, or some mark whereby a number is expressed or written, as 1, 2, &c.

**FINGER**, *fin'-ger*—the extreme part of the hand; the instrument of work. Applied to God, it

signifies his power and the operation of his Spirit, Exod. viii. 19.—xxxi. 18. Luke xi. 20.

**FIRKIN**, *fir'-kin*—a vessel which contains or holds nine gallons, or quarter of a barrel.

**FLOWER**, *flou'-er*—the bloom or blossom of a plant before the appearance of fruit, which contains the organs of generation, or those parts which are proper for the propagation of its kind; the prime or best part of a person's age.

**FOLLY**, *fol'-ly*—want of wisdom or prudence; weakness of mind; but more properly that criminal weakness or depraved state of mind, which disposes a person to speak or act wrong from want of consideration, or refusal to take advice.

**FOOTSTOOL**, *fu'-stool*—a small stool, or low moveable seat, to rest the feet on.

**FOREHEAD**, *for'-hed*—that part of the face above the eyebrows.

**FOREPART**, *fo're-part*—the first in place; the front or principal part of a building, &c.

**FOUNTAIN**, *foun'-tin*—the source, spring, or head where water first breaks out; the first principle, beginning, or original cause of a thing. *Met.* God is called the Fountain of living waters; from whom all temporal and spiritual blessings flow, as water from a fountain, which sends forth a constant stream; but his continual care and kindness had been particularly manifested to the Jews, of whom the prophet complains, Jer. ii. 13. The blood of Christ is called a Fountain, which washes believers from all uncleanness of sin, Zech. xiii. 1. All spiritual graces and refreshments, communicated by the Spirit, are compared to a Fountain, Joel iii. 18. John vii. 38. Fountain is put for the right ventricle or cavity of the heart, from whence the blood is propelled or forced through the arteries, and distributed to the extreme parts of the human

frame, and may very properly be called the spring of life and of the vital spirits, Eccles. xii. 6.

FRAGMENT, *frag'-ment*—a piece or part of something broken; the remains or a scrap of any thing that is left.

FREEDOM, *freedom*—the liberty which a person has to act and do as he pleases, consistently with the laws of God and man; in opposition to slavery: also the privileges or rights of a citizen.

FRIENDSHIP, *friend'-ship*—the highest degree of intimacy or personal kindness, where two or more persons agree to do all in their power to promote the good of each other; the state of minds united by tender sympathy, mutual benevolence, and frequent interchanges of kind offices.

FULLER, *ful'-ler*—one who scours or cleanses cloth.

FULNESS, *ful'-ness*—state of plenty or abundance, that has no want or lack of any thing. The fulness of Christ is the infinite treasures of his grace and mercy with which he was filled, John i. 16; The gifts of the Spirit were in Christ above measure, for in him dwelt all the fulness of the Godhead bodily; John iii. 34. Col. i. 19.—ii. 9. of which the saints participate by measure, as the moon has her light from the sun, rivers their waters from the fountain, Eph. iv. 16. The church is called the fulness of Christ; Eph. i. 23. being composed of the members which form the complete mystical body, of which he is the perfect Head.

FURLONG, *fur'-long*—a measure in length of 220 yards, or the eighth part of an English mile.

FURNACE, *fur'-nes*—an inclosed fire-place; a kiln or fire-place to produce an exceeding great heat, for melting gold and other metals; a place of cruel bondage and oppression, Deut. iv. 20. Jer. xi. 4.; most sharp afflictions and grievous judgments, Ezek. xxii. 18, 20.; a place of temporal torment,



Dan. iii. 6, 11.; hell, the place of endless misery, Matt. xiii. 42.:

† GANGRENE, *gang'-grene*—a dangerous state of inflammation, where the circulation is stopped, and the parts affected begin to corrupt and mortify.

GARDEN, *gar'-den*—a plot or piece of ground, inclosed and highly cultivated for growing plants, flowers, fruit, &c. The church is resembled or likened to a garden set apart from the world; the plants are Christian graces planted by Christ the heavenly husbandman and watered by his Spirit.

GARLAND, *gar'-land*—a wreath or bandage of flowers, leaves, &c. in the nature of a crown, used as an ornament for the head.

GARMENT, *gar'-ment*—any sort of clothing or covering for the body. By wedding garment, is meant the grace of sanctification, or a holy life corresponding to profession, Matt. xxii. 11. Rev. iii. 4.

GARNER, *gar'-ner*—a storehouse or place in which corn or other grain is laid up and preserved.

GENTILE, *jen'-tile*—a person of another nation; applied by the Jews to all strangers, particularly to those who were not of their religion; one ignorant of the true God; a Heathen or Pagan, sometimes called a Greek. St. Paul is commonly called the Apostle of the Gentiles or Greeks, 1 Tim. ii. 7. as he was principally sent to preach Christ to them; whereas St. Peter and the other Apostles preached generally to the Jews, and were therefore called the Apostles of the circumcision, Gal. ii. 7. That the ancient and godly Jews desired the conversion of the Gentiles, appears from the prayer which Solomon addresses to God after the dedication of the temple, 1 Kings viii. 41—43. The Psalmist says, that the Lord shall give the Gentiles to the Messiah for an inheritance, Psalm ii. 8.

GIRDLE, *gir'-del*—any thing bound or tied

round the waist or loins ; generally used by the Jews to gird their clothes about them when they were at work or on a journey. Our Lord appeared to St. John in a girdle of gold, Rev. i. 13 denoting the excellency of his ministration as a priest. And the seven angels, who came out of the temple, were clothed with linen and girt about with golden girdles, Rev. xv. 6. Girdles of leather were worn in token of humility, as by Elijah, 2 Kings i. 8. and by John the Baptist, Matt. iii. 4. Girdles of sackcloth were the marks of humiliation and sorrow, and worn in times of mourning, Isaiah iii. 24. xxii. 12. To have the *loins girded*, Luke xlii. 35. is to be always prepared for any service that God may require, and be like servants who are girded and ready to obey their master's commands, or like soldiers who wait to receive orders from their commander. St. Paul, in describing the Christian armour, makes truth the girdle of the loins, Ephes. vi. 14. ; that is, let your minds and spirits be strengthened and established with soundness of judgment and sincerity of heart, and in stedfastly endeavouring to have a conscience void of offence, towards God and towards men.

GLADNESS, *glad'-ness*—cheerfulness, or that joy which the mind feels on hearing or receiving any thing pleasing or profitable ; delight or satisfaction at the favourable situation or circumstances of another.

GLORY, *glo'-ry*—the unspeakable blessedness, joy, and happiness of the saints in heaven, Psalm lxxiii. 24. ; also worldly splendour and greatness, Matt. vi. 29. It is put for grace, 2 Cor. iii. 18. *The heavens declare the glory of God*, Psalm xix. 1. ; that is, manifest his infinite wisdom, power, and goodness, and ought to excite our gratitude, love, adoration, and praise. The miracles which our Saviour wrought manifested his glory, or his divine power, John ii. 11. To do all to the glory of God, 1 Cor. x. 31. is to let the glory and honour of God

be habitually and really the chief end of all our actions.

**GODDESS**, *god'-dess*—a female divinity, or an idol made in the likeness of a woman; several of which were worshipped by the Heathens.

**GODHEAD**, *god'-hed*—the divinity, or nature and essence of God.

**GOODNESS**, *good'-ness*—those fit and desirable qualities which constitute the valuableness of a thing; moral worth, which is the proper reason why a person should be esteemed or loved.

**GOSPEL**, *gos'-pel*—good news or glad tidings, being a revelation of the grace of God to fallen man through a Mediator; and a means, which, by the influence of the Spirit of God, is made effectual to salvation, Rom. i. 16. It is called—*the Gospel of God*, Rom. i. 1. as it came originally from the Father;—*the Gospel of the grace of God*, Acts xx. 24. because it manifests his favour, and is the means whereby his grace is bestowed;—*the Gospel of Christ*, Rom. i. 10. as he is the immediate author and subject matter of it. It is called *the Gospel of salvation*, Eph. i. 13. as it brings the good news, and makes the offer of salvation; it shews the way to attain it, and works grace to fit and qualify men for the enjoyment of it. It is taken for a historical narration or account of Christ's life and works, his sufferings, death, and resurrection, as related in the Gospel by Matthew, Mark, &c. and of the doctrines of God's free grace, Rom. xi. 28.

**GREATNESS**, *grate'-ness*—the state of a person or thing with respect to quantity or quality, when considered in comparison with something less; dignity, power, nobleness of mind.

**GREETING**, *greet'-ing*—any expression or mark of kindness, respect, or civility shewn a person at meeting, either by words or a motion of the body.

**HANDMAID**, *hand'-made*—a woman servant, or maid always in waiting.

**HARDNESS**, *hard'-ness*—hard quality; that close and strong union of all the parts of a solid body, whereby it resists when the hand is pressed against it; ill nature; obstinacy of temper, or vicious stubbornness that resists the truth.

**HARLOT**, *har'-lot*—a prostitute, or unchaste woman; one who forsakes the true God and his pure worship, to follow idols and false gods, Isaiah i. 21.; the most infamous and scandalous sinner, Matt. xxi. 31.

**HARVEST**, *har'-vest*—the time of reaping or cutting down corn; and gathering the fruits of the earth; the end of the world or day of judgment, when God will separate the tares from the wheat; the wicked from the godly, Matt. xiii. 39.

**HATRED**, *ha'-tred*—a settled ill will; that base and mean disposition which inclines a person to do an injury to another, and wait for the most favourable opportunity to effect his purpose.

**HAVEN**, *ha'-ven*—a port or harbour; a proper place or secure station for ships to ride safe in.

**HAVOCK**, *hav'-vock*—wide and general devastation: waste, destruction, or ruin of any thing without mercy.

**HEARING**, *he'-re-ing*—that agreeable sense by which sounds are perceived, and we readily and easily know the mind of another from the words he utters; the act of attending or hearkening to a preacher or other public speaker; attention to evidence at a judicial trial.

**HEATHEN**, *he'-a-then*—a Pagan, idolater, or one who knows nothing of the true or pure worship due to God, as taught in the Holy Scripture; a Gentile.

**HEAVEN**, *hev'-ven*—the habitation of God, where his power and glory are more immediately and more fully manifested, and where good angels and pure

departed souls pay their continual adoration and praise; the residence or abode of the blessed; the sacred mansion of light, and joy, and glory, where the body will be revived to a glorious life, and the soul live in constant communion with God in Christ. It is sometimes used for the regions above, or that vast expanse where the stars are disposed; for the common atmosphere or lower region of air, where the birds fly, Job xxxv. 11. Hence we have the dew of heaven, Gen. xxvii. 28, 39. Dan. iv. 15, 23, 25, 33.—v. 21.; the rain of heaven, Deut. xi. 11.—xxviii. 12.; the clouds of heaven, 1 Kings xviii. 45. Matt. xxiv. 30.—xxvi. 64. Mark xiv. 62.; the frost of heaven, Job xxxviii. 29.; the winds of heaven, Jer. xlix. 36. Dan. vii. 2.—xi. 4. Zech. ii. 6, &c.

**HEIFER**, *hef'-fer*—a young cow that has not had a calf.

**HELMET**, *hel'-met*—a cap or piece of armour for the head.

**HIRELING**, *hire-ling*—one who serves or works for wages.

**HONEY**, *hun'-ny*—that pleasant liquid substance; or sweet juice, which bees extract from flowers, and deposit or lay up in hives, inclosed in small cells curiously formed, called the honey-comb. Honey was not allowed to be offered in sacrifice, Lev. ii. 11.; but things sweet, pleasant, and agreeable are compared to it, as the Word of God, Psalm exix. 103.; wisdom, Prov. xxiv. 13, 14.

**HONOUR**, *on'-nur*—those public and particular marks of deference and distinction, which are the peculiar privileges of rank or birth; the respect paid by one person to another: also esteem or respect due. By honour is understood a liberal maintenance, 1 Tim. v. 17.; recompense or reward, Num. xxiv. 11.; that adoration which is due to God alone, Psalm xxix. 2. Mal. i. 6. 1 Tim. i. 17.

It is put for an honourable function or office, such as that of the priesthood under the law; Heb. v. 4.; for those great blessings and enjoyments which are bestowed on the saints in heaven; Rom. ii. 10.

**HOUSEHOLD**, *hous'-hold*—the whole of a family living together.

**HUNGER**, *hung'-ger*—the desire or craving of the appetite for food; the pain felt in the stomach from fasting.

**HUSBAND**, *hus'-band*—a man joined or contracted to a woman in marriage; and is the head of the wife, as Christ is the head of the church, Eph. v. 23.

**HYSSOP**, *his'-sop*—a plant with long narrow leaves, used by the Jews for sprinkling in their ceremonial purifications.

**IDOL**, *i'-dol*—an image or statue, representing a false deity or god, worshipped by the Heathens; any thing too much and sinfully indulged, which draws the mind from the true God, 1 John v. 21.

**IMAGE**, *im'-idje*—the shape, figure, or likeness of any person or thing, 1 Sam. xix. 13. Matt. xxii. 20.; but it is more particularly applied to what is carved or modelled for the sake of divine worship, Exod. xx. 4.

**INCENSE**, *in'-cense*—the gum of a tree; a rich perfume used in their sacrifices by the Jews and Heathens, and by the Roman Catholics in their religious ceremonies. The true incense in the Christian church, is the merits of Christ's death, Rev. viii. 3.

**INCREASE**, *in'-crease*—the thing joined, or that which is added to the original stock; the act, state, or cause of growing or becoming greater; the profit which cometh of the earth and of the cattle, Deut. vii. 13.—xxxii. 13. Prov. xiv. 4.

**INFANT**, *in'-fant*—a young child under seven

years of age. In law, a young person till the age of twenty-one years.

**INSTANT**, *in'-stant*—a part of duration without any perceptible succession; or that short moment of time in which a thing is done; also the present or current month.

**INTENT**, *in-tent'*—the design, purpose, or meaning of a person.

**IRON**, *i'-ron*—a hard metal, produced by melting in a furnace a dark ore, or substance dug out of the earth, which may be softened by heat, and by the hammer made into tools, and a variety of articles. It signifies insensible hardness, 1 Tim. iv. 2; mighty and irresistible power, Psalm ii. 9.; strength, Dan. ii. 33, 41.

**ISLAND**, *i'-land*—see Isle.

**ISSUE**, *ish'-shu*—an effect or result arising or coming from some cause; applied to children, who, from the relation which they bear to their parents, are called issue or offspring; a running sore in the flesh, sometimes arising from a small artificial incision or open place, made in order to draw off superfluous humour.

**JACINTH** (a contraction of **HYACINTH**) *ja'-cinth*—a precious gem of a violet or purple colour.

**JAILER**, (or **GAOLER**) *ja'-ler*—one who takes care of a jail, and looks after the prisoners.

**JANGLING**, *jang'-ling*—quarrelling or falling out where harsh words are used.

**JASPER**, *jas'-per*—a precious stone of a beautiful green colour, sometimes clouded with white.

**JESTING**, *jest'-ing*—ludicrous talk, meant only to raise mirth or excite laughter.

**JOURNEY**, *jur'-ny*—the distance which a person travels or goes from home on land; if by sea, it is called a voyage.

**JUDGMENT**, *judj'-ment*—that faculty or power

of the soul, by which it perceives the relation between two or more ideas, discerns or knows right from wrong and good from evil; the solemn action and trial at the great and last day, Eccles. xii. 14. Jude 6.; the sentence or decision of a judge, 1 Kings iii. 28.; the remarkable punishments of God for sins and transgressions, Prov. xix. 20. Ezek. xxx. 14.; afflictions and chastisements for patient trial and profitable instruction, 1 Pet. iv. 17.; sentiment or opinion, 1 Cor i. 10.; advice, 1 Cor. vii. 25.; the Gospel, or kingdom of grace, Matt. xii. 20.; also the skill, knowledge, or understanding which a person has attained in any art, science, or business.

**KINDNESS**, *kînd-ness*—love, kind affection, or favour; benevolence or good will, shewn in friendly offices or beneficent actions.

**KINDRED**, *kin'-dred*—relations; persons akin by blood or allied by marriage.

**KINGDOM**, *king'-dom*—one or more countries subject to a king, Deut. iii. 4.; the dominion of a king or supreme administration, 1 Sam. xviii. 8.; the state of the church or gospel in the world, Matt. iii. 2. —xiii. 31. or of grace in the soul, Luke xvii. 21.; the place of eternal happiness and glory, Matt. v. 10.

**KINSFOLK**, *kinz'-folk*—kindred, relations, or those who are of the same family.

**KINSMAN**, *kinz'-man*—a male cousin, or relation of the same blood or family next to a brother: also one allied by marriage.

**KNOWLEDGE**, *noł'-ledge*—learning or skill in any art or science; acquaintance with any fact or person. Divine knowledge is a right understanding or conception of God's will, and of the way of salvation, which in Christ is in its highest perfection; and is by him revealed to his people, and imprinted



on their minds and hearts by his Spirit; so as to produce faith, love, and obedience, 2. Cor. vi. 6. Isaiah liii. 11.

LABOUR, *la'-bur*—the act of doing what requires considerable exertion or strength; diligent care and pains; close application to work or business; the pangs of a woman in child-birth, Gen. xxxv. 16, 17.

LADING, *la'-ding*—the cargo or goods put into a ship.

LADY, *la'-dy*—a female title of honour, but now generally used when speaking of any respectable woman.

LANGUAGE, *lang'-gwidje*—human speech in general; a set of words which a particular nation or people make use of to express their thoughts or sentiments.

LANTERN, *lan'-tern*—a transparent case for a candle or lamp, to preserve the light from wind, rain, &c.

LATCHET, *latsh'-et*—that part of a shoe by which it is tied, or in any way fastened.

LATIN, *lat'-tin*—the language anciently spoken by the Romans, and in which many learned works are still written; but it is not now the mother tongue of any nation or people.

LAUGHTER, *laf'-ter*—a convulsive merry noise, peculiar to human creatures; or that act by which a person expresses the pleasure which he receives from something very agreeable or surprising.

LEARNING, *ler'-ning*—knowledge or skill, gained by education or instruction in languages, arts, sciences, &c.

LEAVEN, *lev'-ven*—a piece of dough or paste, set apart to ferment or rise, and used to make bread light. To which are compared the doctrines of the Gospel, Matt. xiii. 33. It is also applied to erro-

neous doctrines and vicious practices, as of the Pharisees and Sadducees, Matt. xvi. 6, 12.

**LEISURE**, *le'-zhur*—spare time ; convenient opportunity ; freedom from the hurry of business.

**LEOPARD**, *lep'-pard*—a wild, fierce, and cruel animal with a spotted skin.

**LEPER**, *lep'-per*—a person afflicted with the leprosy, a disease of the skin, declared unclean by the Jewish law, and banished from society.

**LETTER**, *let'-ter*—a character or mark of the alphabet ; an epistle or written message upon any business or subject, sent from one person to another. It is used for outward ceremony without inward grace, Rom. ii. 29. ; for the literal or expressed meaning of the law, as distinguished from the spiritual or true meaning of the Gospel, to which Gospel the law with all its sacrifices, types, and ceremonies referred ; for Christ was the end of the law for justification, 2 Cor. iii. 6.

**LEVITE**, *le'-vite*—one of the tribe of Levi ; an inferior minister in the Jewish temple, by which title he is distinguished from the priest, who, though likewise of the race of Levi, yet was descended from Aaron, whose posterity were employed in the higher offices.

**LIAR**, *li'-ar*—one who knowingly utters a falsehood, or speaks what is not true.

**LICENCE**, *li'-cence*—liberty permitted ; leave granted.

**LIGHTNING**, *lit'-ning*—those sudden flashes of fire which burst from a cloud before thunder.

**LIGHTNESS**, *lit'-ness*—want of weight ; wantonness or trifling ; also *op.* to darkness.

**LIKENESS**, *like-ness*—resemblance, as when one thing has the form or appearance of another.

**LILY**, *li'-ly*—a beautiful flower, of which there are several sorts.

**LINEN**, *lin'-nen*—cloth made of hemp or flax.

**LION**, *li'-on*—the most courageous and generous of all wild animals, styled the king of four footed beasts, an emblem of strength and valour. Jesus Christ is called the Lion of Judah, as he conquers and leads captive his own and his people's enemies, Rev. v. 5. The devil is compared to a fierce and hungry lion, 1 Pet. v. 8.

**LOCUST**, *lo'-cust*—a flying insect of the grasshopper kind, which devours plants and green herbs. It signifies authors or teachers of false doctrine, Rev. ix. 3.

**LODGING**, *lodj'-ing*—a temporary habitation, or apartments hired in the house of another; a place where a person sleeps, dwells, or abides in for a time.

**LORDSHIP**, *lord'-ship*—dominion, power, rule: also a title of honour given to a lord, or to a nobleman under the rank of a duke.

**LUCRE**, *lu'-ker*—gain, profit.

**MADNESS**, *mad'-ness*—loss of understanding; a disease or disorder of the mental faculties, which deprives the patient of the use of his reason; a great degree of anger or furious vexation.

**MAIDEN**, *ma'-den*—a virgin, or young unmarried woman.

**MALICE**, *mal'-lis*—deliberate mischief; a settled grudge, bad design, or ill will against a person.

**MANGER**, *man'-jer*—a long wooden trough, in which food for horses is put.

**MANKIND**, *man-kind*—the human race including both sexes; beings endued with reason and speech.

**MANNA**, *man'-na*—the delicious food with which God fed the children of Israel in the wilderness. It was a little grain, white like hoar frost, which fell every morning, except on the Sabbath, about the camp of the Israelites, Exod. xvi. 15. Christ is the hidden Manna, the Bread of eternal life, which

those eat who partake of the blessings and comforts which flow from him, John vi. 32, 33, 35.

**MANNER**, *man'-ner*—the mode or way in which any thing is executed, performed, or done, whether good or bad; custom, fashion, or practice, 1 Sam. viii. 9, 11. Ezek. xi. 12.; sinful behaviour and rebellious conduct, Acts xiii. 18.: also the character or peculiar turn of the mind.

**MANSION**, *man'-shon*—a habitation or place of residence; usually applied to a large house; a manor or an estate, where the owner chiefly lives or resides.

**MARBLE**, *mar'-bel*—a hard, firm, smooth stone, which admits or takes a fine polish, and is much used for statues, columns, and various ornaments in fine buildings.

**MARKET**, *mar'-ket*—a public place where all sorts of provisions and goods are sold.

**MARRIAGE**, *mar'-ridge*—the act of uniting or joining a man and woman in wedlock, appointed by God for the prevention of uncleanness, and the propagation or increase of mankind; whereby two persons become a mutual help and comfort to each other, their children are taken care of, taught the fear of God, and trained to habits of honest industry, virtue, and piety. Hence spring all the tender relations of life, and the claim which, by law, the children have not only to support from their parents in early life, but to their property after their death. It signifies the sacred and mystical union between Christ and his church, Eph. v. 30—32.

**MEEKNESS**, *meek'-ness*—that mild, gentle, quiet, easy temper or disposition of mind, which is not soon provoked or stirred up to anger, but suffers injuries without desire of revenge, and quietly submits to the will of God, Col. iii. 12.; a humble, submissive frame of spirit, ready to receive and entertain the truths of God's word, James i. 21.

**MEMBER**, *mem'-ber*—a limb or any part of a natural body; one of a community or society; a Christian or Gospel believer in the church, which is Christ's mystical body, Eph. iv. 25.—v. 30.

**MENTION**, *men'-shon*—any thing expressed in words or writing.

**MERCHANT**, *mer't-chant*—a trader or wholesale dealer in goods; but especially one who trafficks to distant countries or foreign parts.

**MERCY**, *mer'-cy*—that temper or disposition of mind which moves us to have pity and compassion for others under misfortunes, and inclines us to forgive those who have in any way injured or offended us; that essential perfection in God whereby he pities and relieves the miseries of his creatures, Psalm c. 5. Tit. iii. 5. It signifies all the blessings and benefits whether bodily or spiritual, which proceed from the mercy of God, Psalm cvi. 7.—cxix. 41. It includes all the duties of charity towards our neighbour.

**MESSAGE**, *mes'-sidje*—the particular business or errand that any one is sent about.

**MID-DAY**, *mid'-da*—see Noon.

**MIDNIGHT**, *mid'-nite*—twelve o'clock at night, when the sun comes to the north of any place.

**MILLSTONE**, *mill' stone*—a large round stone, with which corn is bruised or ground.

**MINSTREL**, *min'-strel*—one who plays upon a musical instrument. Formerly minstrels were the chief musicians and poets.

**MISCHIEF**, *mist'-chif*—injury, hurt, or harm done to a person or thing.

**MIXTURE**, *mix'-ture* or *mix't-shur*—a composition, mass, or heap made up of several sorts or kinds of things; the act of mixing; the state of being mixed.

**MOISTURE**, *mois'-ture*, or *moist-shur*—dampness, or a degree of wetness arising from the small

quantity of water, which is sometimes contained in the air and other things.

**MOMENT**, *mo'-ment*—an instant, or the least portion or part of time that can be imagined : also importance, consequence, value.

**MONEY**, *mun'-ny*—pieces of metal coined or stamped for public use, generally having the head of the reigning prince or king on one side, and the arms of the kingdom or state on the reverse.

**MORNING**, *mor'-ning*—the beginning or first part of day.

**MORROW**, *mor'-ro*—the day following the present.

**MORSEL**, *mor'-sel*—a piece fit for the mouth ; a small part or portion of any thing.

**MOTHER**, *mut'h'-er*—a woman who has brought forth a child ; the dam of any animal, Exod. xxiii. 19. It is applied to the true church, or true Gospel believers, who are begotten and nourished up in the faith, by the dispensation of the word and ordinances, Gal. iv. 26. ; to all true believers, who are nearer and dearer to Christ than the nearest relations after the flesh, Matt. xii. 49, 50.

**MOTION**, *mo'-shon*—the act of moving or changing place ; an impulse excited, or a strong inclination raised in the mind to do, or to forbear any thing.

**MOUNTAIN**, *moun'-tin*—a mount or large hill ; a vast heap of earth raised to a great height, Prov. viii. 25. ; a high place in which idols were worshipped, Isaiah lvij. 7. Ezek. xviii. 6.

**MOURNING**, *mor'n-ing*—an expression of grief or sorrow for some loss or calamity ; godly sorrow for our own sins, or for the sins of others, Matt. v. 4. : also the dress of affliction.

**MURDER**, *mur'-der*—the act of killing or destroying any person wilfully and unlawfully, Mark

xv. 7.; all cruelty in thought, word, or deed, Matt. xix. 18. 1 John iii. 15.

**MUSIC**, *mu'-zic*—the science of sounds, or the art of forming concords, and bringing agreeable sounds to the ear, either by an instrument or the voice.

**NAPKIN**, *nap'-kin*—a small cloth used for the table or hands.

**NATION**, *na'-shon*—a people or country under the same government. In the Old Testament, it signifies the Heathen or Gentiles, Isaiah lv. 5.

**NATURE**, *na'-ture*, or *nât-shur*—the natural order, method, or course of things; established in the world by God, the Creator; the actual state of any thing, or that which makes it what it is; that principle of reason, or natural light implanted in the mind of man, which is capable of the greatest improvement, but requires the grace of God to direct it to its proper end, Rom. ii. 14.

**NEEDLE**, *nee'-del*—a small tool or instrument, used in sewing, pointed at one end, and having an eye or opening at the other to receive the thread.

**NEIGHBOUR**, *na'-bur*—one who lives near another; every man to whom we have an opportunity, of doing good, Matt. xxii. 39.; one who pities and relieves another in distress, Luke x. 36.; one who stands in need of help, Prov. iii. 28. Our Saviour reproved the Pharisees for using the word in a restrained sense, and informed them that the whole world were their neighbours, and that their charity should be exercised, not only among themselves and towards their friends, but ought to be extended even to their enemies, Matt. v. 43. Luke x. 29, &c. In Scripture it is a general term for all mankind.

**NEPHEW**, *nee'-yu*—the son of a brother or sister. It is applied to more distant descendants.

**NEWNESS**, *nu'-ness*—a thing fresh or lately

death on the cross ; for the commemoration of which, the church has appointed the week before Easter-day to be kept as a strict fast, and called it the Passion Week, Acts i. 3. In 1 Pet. i. 11. the original word, translated sufferings, may be rendered passions : as also in Col. i. 24. Heb. x. 32. and 1 Pet. iv. 13. ; where the sufferings and afflictions are noticed, which Christ's members endure for his sake.

**PASTOR**, *pas'-tor*—one who takes care of a flock of sheep. It is applied to Christ, who willingly gave his life for his sheep, and continues to feed his followers with spiritual blessings ; to ministers of the Gospel, who should feed their people's souls with sound doctrine, knowledge, and understanding, Jer. iii. 15. Eph. iv. 11.

**PASTURE**, *pas'-ture*, or *past'-shur*—unploughed or grass land, on which cattle are fed ; all necessary and delightful provisions, both for soul and body, Psalm xxiii. 2. John x. 9.

**PATIENCE**, *pa'-shence*—that noble passion or power of the mind, whereby a person is capable of enduring the greatest difficulties, afflictions, and disappointments that happen in the various stations and conditions of this life, Rom. v. 3. ; that grace which enables us patiently and readily to submit to the will of God under all circumstances, 2 Tim. iii. 10. ; a humble and submissive waiting for and expectation of eternal life and the accomplishment of God's promises, Rom. viii. 25. Heb. x. 36. ; endurance with perseverance, James v. 7, 9, 10.

**PATTERN**, *pat'-tern*—a model, sample, or plan to shape or form any thing by ; an example to be followed.

**PAVEMENT**, *pa've-ment*—stones or bricks laid on the ground to walk upon.

**PAYMENT**, *pa'-ment*—money paid or given for wages or goods ; the whole or in part : also the act of paying.



**PENNY**, *pen'-ny*—a copper coin, equal to four farthings, or the twelfth part of a shilling.

**PEOPLE**, *pe'-pel*—the inhabitants or whole body of persons who live in a country, and make up a nation or kingdom. The vulgar or common people are so called, Mark xii. 37. Luke xxiii. 14.. *All people*, Luke ii. 10. signifies, both Jews and Gentiles.

**PERIL**, *per'-ril*—danger or hazard at hand, to which a person is exposed.

**PERSON**, *per'-son*—a particular individual, man or woman; the outward form or shape of the body; a general term for any human or rational being.

**PILGRIM**, *pil'-grim*—a devout traveller to some distant place, supposed to be holy, from being the grave or shrine of some pretended saint or prophet; one who takes a journey on some religious account, or in consequence of a vow.

**PILLAR**, *pil'-lar*—a column or piece of stone, wood, or iron, set upright to support any part of a house or building; the church is called *the pillar of truth*, 1 Tim. iii. 15. as it supports and holds forth to public notice, in life as well as in doctrine, the blessed truths of the Gospel. In this sense, teachers, prophets, and apostles are called pillars, Prov. ix. 1. Jer. i. 18. Gal. ii. 9.

**PILLOW**, *pil'-lo*—a cushion or bag usually filled with feathers to lay the head on. *Fig.* ease, rest, and quietness.

**PITCHER**, *pitsk'-er*—a high earthen vessel or pot with a handle, used to carry water, &c. in. To which is compared the great artery, which receives the blood from the heart, and disperses it through the different branches into all the parts of the body, Ezek. xii. 6.; which may be said to be broken when it becomes useless and insufficient for the performance of its natural functions; consequently, the heart ceases to act, and life becomes extinct.

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of grace in believers, against all opposition, from one degree to another till it be perfected in glory, Eph. i. 9. The means or instruments which God, by his power, makes effectual to bring sinners to salvation, Rom. i. 10. 1 Cor. i. 18. Civil governors or magistrates, Rom. xiii. 1. All power is given to Christ in heaven and in earth, being mediator between God and man, he has satisfied the justice of God by giving himself a sacrifice for sin, and he sends the Holy Ghost to apply the merits of his sufferings and death to believers, to sanctify them and make them meet for heaven, Matt. xxviii. 18. xxv. 34. Acts ii. 33.

The body shall be raised in power, placed above the reach of outward infirmities and inward dangers, and enabled to attend the soul in the highest employments without weariness, and bear the weight of glory that shall be revealed, 1 Cor. xv. 43.

**PRACTICE**, *prac'-tis* regular habit; customary use: the actual performing or doing any thing often over.

**PRAYER**, *pra'-er*—a sincere offering up of our earnest desires to God, in fervent petitions and supplications for things lawful and needful, with a humble confidence to obtain them, through the mediation of Christ alone, to the praise of God's mercy, truth, and power, Matt. vi. 6. John xvi. 23, 24, 26. We are exhorted to pray for all men, 1 Tim. ii. 1. and are encouraged to this benevolent act, James v. 16.; but we must seek and expect the help of the Holy Spirit, Rom. viii. 26. The prayers that we direct to God, are the ordinary conveyance of the graces which we receive from him.

**PREACHER**, *preatsh'-er*—one appointed to pronounce discourses, or deliver sermons upon some texts of scripture, in order to publish and make known the glad tidings of the gospel.

**PREACHING**, *preatsh'-ing*—the act of declaring or publishing a discourse upon any head or point of

doctrine from a text of scripture, before a number of serious persons assembled for public worship ; also the discourse so delivered.

**PRECEPT**, *pre'-cept*—a rule, law, order, or command given with authority : as the doctrines contained in the word of God teach men what they must believe, so the precepts shew or point out what they must do, to be saved.

**PRESENCE**, *pres'-ence*—the act or state of being present, in sight, or on the spot ; *op.* to absence ; countenance, looks, or manner.

**PRETENCE**, *pre-ten'-ce*—a shew or appearance of what is not real ; a false reason for a person's conduct, or an assumed argument for his declaration of a particular plausible opinion or sentiment.

**PRIESTHOOD**, *preest'-hood*—the office or business, the order or dignity of a priest. It was confined to one family after the promulgation of the law by Moses, when the tribe of Levi was chosen to serve the Lord in his temple, Num. xvi. 40. Before that time, the head of every family was a priest in his own house.

**PRISON**, *pris'-zon*—a jail or place of confinement, where persons are kept who have offended against the law, or run in debt.

**PROFIT**, *prof'-it*—gain or advantage ; benefit or good ; whatever is calculated to be useful or beneficial in a man's temporal concerns, or tends to improve or advance the acquirements of his mind, as religious knowledge, &c.

**PROMISE**, *prom'-is*—an assurance or word given, by which a person engages to do or forbear to do something. God, in his word, promises blessings to his people, 2 Pet. i. 4. The fifth commandment—*honour thy father and mother*, Exod. xx. 12. Eph. vi. 2. is called the commandment of promise, because God has added this declaration, that they who honour their parents shall have

their days lengthened on the earth. Jesus Christ, the spiritual head of his church, has promised to be with his people to the end of the world, Matt. xxviii. 20. The Holy Ghost is called the Holy Spirit of Promise, Eph. i. 13. being promised to them that believe on Christ, and is the seal and pledge of their everlasting happiness. All true believers, who are born again by the supernatural power of God's spirit, and by faith lay hold on the promise of salvation made in Christ, are the spiritual seed of Abraham, to whom the spiritual blessings, contained in the covenant and the inheritance, do belong, Rom. ix. 8. Gal. iv. 28. Promises denote eternal life, or the blessedness which is the object of the Christian's hope, Heb. vi. 12.

**PROPHET**, *prof'-fet*—he who foretels future events, or what is yet to come; a person inspired and appointed by God to reveal or make known his will, and warn of approaching judgments, &c. Jesus Christ is the great prophet of his church, Deut. xviii. 15. having in person taught them the will of God on earth, and being now exalted to the right hand of power in heaven, still teaches by his word and Spirit.

**PROVERB**, *prov'-verb*—an observation founded on experience, and expressive of some great or important moral truth, commonly received, and frequently repeated or uttered by the people; a moral maxim; a concise or short witty speech or sentence, containing some advice or hint for the conduct of life.

**PROVINCE**, *prov'-vince*—a county or shire; a large division or part of a kingdom.

**PRUDENCE**, *proo'-dence*—wisdom or true knowledge, applied to practice, and exemplified in living according to the rules of right reason. It is that useful, social virtue, which enables a person wisely to regulate his conduct, according to the circumstances

in which he may be placed ; by seriously reflecting upon, and judiciously considering the means, attentively and cautiously looking to the end, and making proper allowances for the weaknesses of others.

**PURENESS**, *pure-ness*—that which is simple and unmixed ; innocence ; chastity ; freedom from guilt.

**PURPLE**, *pur'-pel*—a blue colour tinged with red ; stuff dyed in purple.

**PURPOSE**, *pur'-pus*—intention or design to act upon ; subject or matter of discourse.

**QUARREL**, *quar'-rel*—strife, difference, something that gives rise to dispute.

**QUARTER**, *quar'-ter*—the fourth part of any thing ; that individual person or distinct place from whence any thing comes ; some particular part of a town or country.

**QUESTION**, *quest'-shon*—any thing asked, as a doubt to be answered ; a subject proposed for debate ; the state of being the subject of present enquiry or dispute.

**QUICKSAND**, *quick'-sand*—a bed of sand which contains water lodged in it, and becomes a bog, so as to let in, or swallow up, those who go on or attempt to pass over it.

**RABBI**, *rab'-bi*—a name of dignity among the Jews, signifying doctor or master ; applied generally to any learned man, but especially to a divine, who is a student in, a commentator upon, or a teacher of their law. Our Saviour exhorts his disciples not to be ambitious of gaining such distinctions and titles as the Scribes and Pharisees sought after, but to look to him as their only lawgiver and teacher, whom they were to follow in all matters of faith and worship, Matt. xxiii. 7, 8.

**RACA**, *ra'-ca*—silly fellow, or thou fool ; a term used by the Jews to express the utmost contempt.

**RAIMENT**, *ra'-ment*—any sort of garment or clothes, which a person puts on to wear for decency or warmth.

**RAINBOW**, *raïne-bo*—an arch or bow of several colours, which appears in a watery cloud opposite the sun, and is produced by the reflection of the sun-beams, or rays of light from the drops of water.

**RANSOM**, *ran'-som*—a price or sum of money, paid for redeeming or setting at liberty a prisoner of war, or a captive, or for the pardon of some great offence. Jesus Christ is called a ransom, 1 Tim. ii. 6. because he undertook to restore fallen man to the favour of God, by voluntarily enduring the punishment due to our sins, and giving his most precious life and blood as the price of our redemption; Therefore the redeemed are called the ransomed of the Lord, Isaiah xxxv. 10.

**RAVEN**, *ra'-ven*—a large black bird of prey, that feeds upon carrion or dead animals.

**READING**, *reed'-ing*—the act of looking over and examining what is written or printed, in order to understand it; or of pronouncing or expressing the same in articulate sounds by the voice.

**REASON**, *réa-son*—that faculty of the soul, or power of the mind, whereby we can compare and consider the nature and property of things, and judge and decide concerning them with clearness; whereby we can also distinguish and know good from evil, truth from falsehood. It signifies proof, ground, or argument, 1 Pet. iii. 15.

**REBUKE**, *re-bu'ke*—friendly admonition or reproof; notice taken of a fault, with a view to produce amendment.

**RECEIPT**, *re-cé'te*—the act of receiving or taking any thing; the place of receiving, Matt. ix. 9.: also a note given, by which money is acknowledged to have been received,

**RECORD**, *rec'-ord*—any act, particular matter,

or subject of importance committed to writing, and entered and kept in a court or place appointed, so that the thing may always be preserved in an authentic memorial, which may be referred to on any occasion.

**REFUGE**, *ref-fudje*—a strong hold or place of safety, to which a person may fly in case of danger, and so escape the pursuit of an enemy, and receive protection. The Lord commanded Moses to appoint six cities of refuge, Josh. xx. 7, 8. God is called the refuge of his people, Deut. xxxiii. 27. as he defends them against all the assaults of their enemies. Jesus Christ is the only true and safe refuge for sinners, in his blood and righteousness, Isaiah xlv. 4.

**REGARD**, *re-gard*—the act of looking to, or having a particular respect or value for a person; attention paid, as to some matter of importance.

**REGION**, *red-jon*—a tract of land or space; any particular division of the heavens or earth.

**RELIEF**, *re-leef*—comfort, help, or any kind of charitable assistance, given to persons in want or distress: also the seeming prominence of the principal figures of a picture, whereby they appear to rise above the canvass.

**REMNANT**, *rem-nant*—a part of any thing that remains or is left.

**REPORT**, *re-port*—an account returned; any tale, or story passing abroad; name or credit. *Leg.* the history or relation of a cause which has been judicially tried and determined, in any of the king's courts of justice.

**REPROACH**, *re-pròtsh*—blame or fault found with a person, for doing some action which he should not have done, especially when the charge is made in severe language, and often repeated.

**REPROOF**, *re-proof*—the act of chiding, rebuking, or telling a person of his faults in a gentle



and friendly manner ; censure or blame made known by words or actions.

**REQUEST**, *re-quest'*—a desire expressed, or prayer made to some one for a favour.

**RESPECT**, *re-spect'*—regard or attention accompanied with kindness ; the manner of treating others ; but when applied to the conduct of an inferior towards a superior, it signifies a lower degree of reverence ; the act of looking upon a person with a favourable and gracious eye, expressive of high favour and kind acceptance ; in which sense God is said to have *had respect unto Cain and to his offering*, Gen. iv. 4. It is declared in Scripture, that God hath no respect of persons, Deut. x. 17. 2 Chron. xix. 7. Rom. ii. 11. Eph. vi. 9. Col. iii. 25. that is, he deals justly and equally with all men—all transgressors shall be severely punished, and every one who truly fears and obeys him shall be accepted, of whatever nation, family, or name.

**REVENGE**, *re-ven'dje*—the act of venting anger or displeasure upon a person for a fault committed, or of taking full satisfaction for an injury or affront received.

**REWARD**, *re-ward'*—a recompense or amends for some favour done, or good action performed, 1 Tim. v. 8. Eternal life, which is the reward of the righteous for their services, is still the free gift of God, purchased by the death and righteousness of Christ, Matt. v. 12.—vi. 6. It is sometimes used for severe punishment, or the recompense which will be inflicted upon impenitent sinners, Psalm xci. 8. ; for human applause, Matt. vi. 2, 5. ; for comfort and joy, Psalm xix. 11.

**RICHES**, *ritsh'-iz*—wealth of any kind, as money, great estates, or large possessions. The true riches are the gifts and graces of God's Spirit, which work redemption through faith in Jesus Christ, and bring forth fruit unto holiness, Eph. i. 7. &c.

**RIOT**, *ri'-ot*—all manner of excess in living. *Leg.* a mob breaking the peace, and injuring the property of others.

**RISING**, *ri'-zing*—the act of beginning, first appearing, or going up from a lower to a higher place.

**RIVER**, *riv'-er*—a great stream of fresh water, flowing or running in a channel into the sea, as a brook is a small stream proceeding from a source or spring, and running into a river. *Rivers of living waters*, John vii. 38. signify the gifts and graces of the Spirit in a plentiful measure, or great abundance; which shall not only refresh the possessor, but shall break forth, and be communicated to others also for their refreshing.

**ROBBER**, *rob'-ber*—a thief, or one who takes away privately by secret means, or publicly by force, what belongs to another.

**RUDDER**, *rud'-der*—a piece of timber, turning on hinges, placed at the stern or hind part of a ship, which serves to govern and direct its course.

**RUIN**, *roo'-in*—the remains of a building demolished; the state of a city or edifice, when thrown down by violence, or fallen down from decay.

**RUMOUR**, *roo'-mer*—a flying report abroad, or common talk about any thing.

**SABBATH**, *sab'-bath*—a Hebrew word signifying rest; a day of rest, set apart from works of labour, or the ordinary business of life, for the purpose of attending to religious duties, and engaging in public worship to God; the seventh day among the Jews, in commemoration of God's resting after the creation, and of their own deliverance from Egyptian bondage, Gen. ii. 2. Deut. v. 15.; but the first day of the week, or Lord's day among Christians, in remembrance of our Saviour's resurrection and the redemption of mankind. Sabbath is also taken for

that blessed, eternal rest and supreme felicity which are provided for the saints in heaven, where all sin and sorrow shall cease, the spirits of just men are made perfect, blessed with a complete conformity to God, and an uninterrupted community with him, as in Heb. iv. 9.—*there remaineth therefore a rest* (that is, a sabbath) *for the people of God.*

**SACKCLOTH**, *sack'-cloth*—a coarse garment which the Jews wore in times of great national calamities and troubles, and also at the death of a relation or friend.

**SAFETY**, *sa'-fe-ty*—the state or condition that a person or place is in, when free from harm or danger.

**SALTNESS**, *salt'-ness*—the quality of salt, or the state of any thing containing salt: also the taste of it.

**SANDALS**, *san'-dals*—loose shoes or soles, tied to the feet with strings or thongs, which were worn by the eastern nations.

**SAPPHIRE**, *saf'-fir*—a precious stone of a blue colour, sometimes glittering with golden sparkles, second only to the diamond in lustre, hardness, and price.

**SARDINE**, *sar'-dine*—a precious stone of a flesh colour.

**SATAN**, *sa'-tan*—a Hebrew name for an accuser, an adversary, or an enemy; the Prince of Hell; the Devil, an enemy to God and man, who seduced our first parents, and still endeavours to rob God of his glory, betray men into sin, and deprive them of heaven. Our Saviour represents Satan as a monarch, Matt. xii. 28. for his power and influence, which are yet restrained within certain limits, and controlled by the will of God. The Apostle declares, Acts xxvi. 18. that all unbelievers in Christ are under the empire and power of Satan.

**SAVIOUR**, *sav'-yur*—a preserver or deliverer from danger, &c. &c. but it is in a peculiar manner

applied to the ever blessed Redeemer, who delivers mankind from temporal dangers, Matt. xiv. 30.; from the guilt and power of sin, Mal. i. 21.; from eternal death, and saves them unto everlasting life, Matt. x. 22. In the Old Testament, God has often the appellation of Saviour, 2 Sam. xxii. 3. Hos. xiii. 4. Isaiah xlv. 15. having raised up temporal saviours for his people, as Joshua, David, Solomon, Josiah, &c. who prefigured the Messiah or Christ, to whom the title of Saviour is appropriately given, and he was so distinguished by the Prophet Isaiah (xix. 20.). And in the New Testament, the title of Saviour is given to Christ by way of eminence; and the angels who proclaimed his birth said, that he should be called Jesus—that is, a Saviour, for he should *save his people from their sins*, Matt. i. 21.; and in John iv. 42. he is called the Saviour of the world, see Acts xiii. 23. Phil. iii. 20.

SAVOUR, *sa'-our*—that quality in bodies, by which they affect the palate, and have a relish; taste or relish; scent or smell. *A sweet savour*, whether applied to Christ himself as the sacrifice for sin, Eph. v. 2. or to his ministers in the discharge of their official duty, 2 Cor. ii. 15. signifies a satisfactory and pleasant act or service.

SAYING, *sa'-ing*—something said; an opinion delivered in words, or committed to writing.

SCARLET, *scar'-let*—a strong, bright, red colour.

SCEPTRE, *sep'-ter*—a rod of command or staff of authority, borne in the hand by kings or sovereigns.

SCIENCE, *si'-ence*—any kind of knowledge or skill; but properly that body or system of learning, which is founded on clear, certain, and self-evident principles, and is capable of demonstration.

SCOFFER, *scof'-fer*—one that derides or mocks another; a person that sets at nought or despises any thing.

**SCRIPTURE**, *scrip'-ture* or *scrip't-ure*—that which is written. The Old and New Testaments, which contain the whole will of God necessary to be known for our salvation, are called the scriptures or the writings, the Bible or the book, by way of eminence or superior distinction, because they far excel all other writings and all other books; and though written by divers men at different times, yet they all agree, as if written by one man. *All Scripture is given by inspiration of God*, 2 Tim. iii. 16. *and is profitable for doctrine*, to declare and confirm the truth; *for reproof*, to convince of sin and confute errors; *for correction*, to reform the life; and *for instruction in righteousness*, that is, to teach us to make a further progress in the way to heaven, or to instruct us in the true righteousness revealed by the Gospel of Jesus Christ, in which we may appear with comfort before God.

**SEASON**, *se'a-son*—one of the four quarters of the year, as spring, summer, autumn, winter; a proper or fit time for doing any thing; a short time.

**SECRET**, *se'-cret*—a thing known only to one or few persons, or which ought to be kept private.

**SELLER**, *sel'-ler*—one who parts with goods for a price.

**SENATE**, *sen'-et*—an assembly of the principal men of a kingdom or state, who are set apart to consult for the public good.

**SENTENCE**, *sen'-tence*—a number of words joined together, making some perfect sense or clear sentiment of the mind; the last judgment, doom, or condemnation.

**SERJEANT**, *ser'd-jant* or *sar'd-jant*—an inferior officer in the army without a commission; an officer whose business is to execute the commands of magistrates, Acts xvi. 35—38.: also a lawyer of the highest rank next to a judge.

**SERPENT**, *ser'-pent*—a venomous creature, of

the reptile or creeping kind. The devil is called a serpent, Rev. xii. 9. who hid himself in the body of a real serpent when he seduced the first woman, and is still a crafty and dangerous enemy to mankind. Wicked and malicious persons are called serpents, Matt. xxiii. 33.

**SERVANT**, *ser'-vant*—one who waits or attends upon another, to obey his commands and serve him. Faithful and godly persons are the servants of God, who being bought and redeemed from the bondage of sin and Satan, serve and obey God in righteousness and true holiness, Rom. vi. 22. *The servant of sin*, John viii. 34. is one who is in spiritual bondage, and under the power of sin and corruption.

**SERVICE**, *ser'-vis*—the office, state, or condition of a servant; a friendly act or deed of kindness; the regular or common duties of a church, according to a prescribed or appointed form.

**SHADOW**, *shad'-do*—a partial darkness upon any object, caused by a body being opposed or set between it and the sun, or any other light; favour or protection; mark, type, or sign, as Christ was the substance of the legal types and shadows, Heb. x. 1. The life of man is compared to a shadow, 1 Chron. xxix. 15. which is subject to continual variation according to the motion of the sun, till at last it quite vanish and disappear.

**SHAMBLES**, *sham'-belz*—a butcher's stall, where animal food is exposed to view, and openly sold.

**SHARPNESS**, *sharp'-ness*—keenness of edge or point; severity of language: also quickness of sense; acuteness of intellect.

**SHEARER**, *sheer'-er*—a person who clips or cuts with shears; one who takes off the fleece from a sheep's back.

**SHEEPFOLD**, *sheep'-fold*—a sheep-cot: a pen or inclosed place for sheep.

**SHEPHERD**, *shep'-herd*—a man who has the

care of, or looks after sheep, to protect them from danger or harm, and provide for them good pasture. Christ is the good and faithful Shepherd who laid down his life for his sheep, and still takes care to provide all things necessary for their welfare, John x. 11, 14. Heb. xiii. 20. 1 Pet. ii. 25.

SHIPPING, *ship'-ping*—vessels for carrying persons or goods; passage in a ship, John vi. 24.

SHIPWRECK, *ship'-reck*—the loss of a ship at sea by means of storms, rocks, sands, &c. 2 Cor. xi. 25.; destruction, or miscarriage, 1 Tim. i. 19.: also the parts of a shattered or demolished ship.

SHIVER, *shiv'-er*—a splinter or thin piece of wood, broken off by violence.

SHOULDER, *shòl'-der*—the joint that connects the arm to the body; the emblem of strength. To lend or bow the shoulder, signifies to submit to servitude, Gen xlix. 15.

SHOWER, *shou'-er*—falling rain, whether much or little, occasioned by the resolving of a cloud into water.

SICKNESS, *sick'-ness*—any disease or disorder of the body, causing a faintness, decay, or tendency to death.

SICKLE, *sic'-kel*—a hook for the hand, or crooked knife, used for reaping or cutting down corn.

SILENCE, *si'-lence*—a ceasing or stopping of noise; a pause in speaking; stillness, peace.

SILVER, *sil'-ver*—a hard white metal, next in value to gold.

SINNER, *sin'-ner*—one who acts wrong, or offends wilfully against the laws of God and goodness.

SIRNAME, *sir'-name*—the name of a sire or father; a family name, common to women as well as men, till changed by marriage.

SISTER, *sis'-ter*—a female born of the same father and mother, or at least of one of them; a woman who gives evidence of true faith by sincere obe-

deceit, Matt. xii. 50.; one of the same nature, as any human being, James ii. 15.

**SLACKNESS**, *slack'-ness*—looseness as opposed to tightness: remissness or carelessness manifested by neglect; unwillingness or slowness to do a thing, 2 Peter iii. 9.

**SLAUGHTER**, *sla'-ter*—massacre; indiscriminate murder, or destruction by the sword.

**SLUMBER**, *slum'-ber*—a light, unsound sleep; a short nap or repose.

**SMELLING**, *smel'-ling*—that sense or power by which an animal perceives and distinguishes the various flavours and scents of flowers, and of other bodies, from the small particles flying off, which rise in the air and strike upon the nerves of the nostrils.

**SOLDIER**, *sold'-jer*—one who makes war his employment, or takes up arms in the defence of his country.

**SOMETHING**, *sum'-thing*, } being of any kind;

**SOMEWHAT**, *sum'-what*—} part of any thing.

**SORROW**, *sor'-ro*—an uneasiness of mind, arising from a sense of having done something amiss, from the thought of good lost, or from an idea of some evil; either present or in expectation; grief, sadness. The Apostle condemns excess of sorrow, 1 Thess. iv. 13. To die unlamented was reckoned a curse, Jer. xxii. 18. God reproves the person who does not feel sorrow for the loss of the righteous man, and from his death take warning for himself, Isaiah lvii. 1. See instances of mourning for those who died in the Lord;—in the cases of Abraham for Sarah his wife, Gen. xxiii. 2.; of Jacob for his son Joseph, when it was supposed that he had been torn by wild beasts, Gen. xxxvii. 34.; and of Joseph and his brethren for their father Jacob, Gen. l. 10. Worldly sorrow is occasioned by worldly troubles and carnal



considerations, and worketh death. But godly sorrow arises from a sense of sin, and is wrought in the soul by the Spirit of God, producing its fruits and effects—repentance towards God and faith in Jesus Christ, and procures pardon and acceptance, 2 Cor. vii. 10.

**SOUNDNESS**, *sound'-ness*—that which is solid, whole, and perfect; a state not subject to decay; health and strength. When applied to the mind, it signifies true and correct principles, solidity or depth of judgment.

**SOWER**, *so'-er*—he who sows or throws into the earth grain that it may grow; to whom is compared a minister of God's word, who soweth that precious seed in the heart, that it may spring up and bring forth fruit unto eternal life. See the parable of the sower, Matt. xiii. 3. Mark iv. 3. Luke viii. 5.

**SPARROW**, *spar'-ro*—a small chirping bird that lives near houses.

**SPIKENARD**, *spi'ke-nard*—a fragrant, or sweet-smelling Indian plant.

**SPIRIT**, *spir'-it*—the reasonable soul, or that immortal substance, distinct from matter, which is capable of thinking, reasoning, &c. and remains in being, even after the death of the body, till the great day of final retribution; when the soul and body shall be again united, and made happy or miserable for ever, Acts vii. 59. In Scripture, it is taken for the Holy Ghost, the third person in the holy trinity, who inspired the prophets, animates and influences good men, pours his grace upon their hearts, imparts light and comfort, proceeds from the Father and the Son, and is called holy, both because he is most holy in himself, and the Sanctifier or the worker of holiness in the creature, Matt. iii. 16. John iii. 8.—xv. 26. It is put for the immediate inspiration of the Holy Ghost, Matt. xxii. 43.; for the extraordi-

many gifts and graces of the Spirit, Gal. iii. 2.; for the renewed nature, or spiritual part of man, Matt. xxvi. 41. as distinguished from the carnal mind and sensual appetites. Good angels are called spirits; immaterial and intelligent, but created and dependent beings, Heb. i. 14. The devils are often called unclean or evil spirits, Mark v. 13. Luke vii. 31. It signifies the breath, respiration, or animal life of beasts, Eccles. iii. 21. In various parts of Scripture, the same original word may be translated spirit or wind, as Amos iv. 13. Zech. vi. 5. John iii. 8. The spirit of a sound mind, of wisdom, truth, meekness, understanding, knowledge, grace, prayer, &c. signifies the Holy Spirit, the author and cause, producing these several effects, works, and gifts, 2 Tim. i. 7. Exod. xxviii. 3. Dent. xxxiv. 9. Isa. xi. 2. Eph. i. 17. John xiv. 17. xv. 26. xvi. 13. 1 John iv. 6. Isa. xi. 12. Zech. xii. 10. Heb. x. 29. On the contrary, the spirit of pride, covetousness, &c. signifies those dispositions or principles which produce these vices, with that wicked spirit the Devil, who is the author of them.

*To grieve the Holy Spirit*, Ephes. iv. 30, is to withstand his holy influence, the motions of his grace, or to live in a lukewarm and negligent manner.

**SPITTLE**, *spit-tel*—the moisture of the mouth.

**STATURE**, *stá-ture* or *stát-shure*—the natural height of any person or animal.

**STEWARD**, *stú-ard*—one who has the care and management of another person's estates, or other property.

**STOICS**, *stó-ics*—a sect or party of heathen philosophers at Athens, Acts xvii. 18. which must have been considerable when St. Paul was there, since he had conferences with them. They taught, that man's supreme happiness consisted in living according to nature and reason, and that God was

the soul of the world; and held that wise men ought to be free from all passions, never to be moved either with joy or grief, esteeming all things to be ordered by an unavoidable necessity or fate. The Pharisees entertained nearly the same sentiments or opinions.

**STOMACH**, *stom'-mack*—that part of the body which receives and digests the food.

**STRANGER**, *strân-ger*—a person of another country, family, or society; one with whom we have no acquaintance. In Scripture, it signifies one who is not a Jew, but a Gentile, or a person of another nation, Isa. xiv. 1.; one who is not immoderately attached to this world, but has his mind fixed on the heavenly country above, Psal. xxxix. 2. Heb. xi. 13.; a false teacher, or a stranger to sound doctrine, John x. 5.

**STUBBLE**, *stub'-bel*—the short straw which is left with the roots in the ground after reaping; to which are compared the wicked, the proud, and the idly trifling; being fit only to be dispersed or scattered by the wind, or consumed by fire, Job. xxi. 18. Psal. lxxxiii. 13. Isa. v. 24.—xl. 24.—xlvii. 14. Jer. xiii. 24. Joel ii. 5. Mal. iv. 1.

**STUDY**, *stud'-y*—an earnest and close application of the mind to some particular subject, in order to know, understand, and unfold it: also a room or place set apart to read, write and meditate in. The chief study of the Hebrews was always the Law of the Lord, as expressly commanded by Moses:—see Exod. xiii. 9. Deut. vi. 7. This was the delightful study of the Prophets, the Patriarchs, and all good Israelites. But in our Saviour's time it appears, that the chief study of the Jewish Doctors was the traditions of the fathers; of which Christ frequently upbraids them, and charges them with having forsaken the law of God, and its true meaning, as-

cribing meanings and applications contrary to the sense of the law, and the intension of the Law-giver.

**SUBSTANCE**, *sub-stance*—the essential or necessary part of any thing, or that which makes it what it is; solid body; something real, not imaginary; property, or means of living.

**SUMMER**, *sum'-mer*—that part of time, or season of the year, when the sun, reaching its greatest altitude or height, ripens the fruits of the earth; and thus, by the gracious bounty of Providence, food is provided in rich abundance for every living creature.

**SUPPER**, *sup-per*—food taken in the evening, or the last meal of the day; which among the ancients was the most considerable, and formed their chief entertainment for company, the business of the day being over.

**SUPPLY**, *sup-ply*—the relief of want; aid or help afforded; support or assistance, as when any deficiency is made good, 2 Cor. viii. 14.

**SURETY**, *shûre-ty*—safety, bail; one who becomes bound for another, or undertakes to pay his debts. Sins are called debts, and Jesus Christ is called the surety of a better testament, Heb. vii. 22.; to which the Psalmist alludes, Psalm cxix. 122. Christ fulfilled the preceptive part of the moral law by the innocency and holiness of his life, and underwent the penalty of the law, when he offered up himself a sacrifice to satisfy Divine Justice, and reconcile us to God. And in consequence of the atonement made by this sacrifice, the Holy Spirit is given to enable man to perform what is required of him in the Gospel; namely, to repent, to believe, and obey the Redeemer, and wholly to rely upon his sacrifice for obtaining the favour of God; and Christ, by his intercession, secures to believers all the blessings of God's covenant, for time and for eternity.

**SWELLING**, *swel'-ling*—a place or thing puffed up, as a tumour or rising in the flesh; looks inflated with arrogance, or exasperated with anger: also false grandeur.

**TABLE**, *ta'-bel*—a frame of wood with a flat top, used to place food and other things on; also the food itself; any thing with flat sides, as the stones on which the law was written, Exod. xxii. 15.

**TACKLING**, *tack'-ling*—all the ropes or cordage of a ship: also the necessary utensils for the performance of any business.

**TALENT**, *tal'-ent*—a weight among the Jews of about 114lbs. This quantity of silver was valued at 342*l.* 3*s.* 9*d.*; of gold, at 5,435*l.* of our money; the capacity or good parts of a person, which is the gift of God, by which he is enabled to perform or do any thing, Matt. xxv. 15.

**TANNER**, *tan'-ner*—one who tans hides, or by a chemical process converts the skins of animals into leather.

**TATTLER**, *tatt'-ler*—an idle, trifling talker; a silly prater.

**TAVERN**, *tav'-ern*—a house where wine is sold by retail, or in small quantities.

**TEACHER**, *teach'-er*—a tutor, master, or instructor in any art or science; one who instructs others in the knowledge of spiritual things, whether publicly or privately, Eph. iv. 11. Tit. ii. 3.

**TEMPEST**, *tem'-pest*—the utmost violence of the wind, with or without rain, hail, or snow, Acts xxvii. 18, 20.; grievous and unexpected affliction, Job ix. 17.; God's terrible judgments on the wicked, Psal. xi. 6.—Lxxiii. 15.

**TEMPLE**, *tem'-pel*—a house, erected, or building raised for sacred purposes, and set apart for the worship of the true god. The heathens also had temples dedicated to their false gods. It signifies

**Christ's body or human nature;** in which the fullness of the Godhead dwells bodily, as the glory of God dwelt visibly in the temple, John ii. 10, 21. Col. ii. 9.

**TERROR**, *ter'-ror*—great fear or dread; dreadful and unexpected judgments, Psal. lxxiii. 19.; the threatenings of the wicked, 1 Pet. iii. 14.; the great and terrible day of judgment, 2 Cor., v. 11.

**THISTLE**, *this'-tel*—a weed or wild plant, full of prickles, bearing a flower.

**THUNDER**, *thun'-der*—a loud noise in the lower regions of the air, caused by the lightning passing through a thick watery cloud.

**TIDINGS**, *ti'-dings*—news; an account of persons absent, or of something that has happened at a distance.

**TILING**, *ti'-ling*—the roof or top of a house, covered with tiles or plates of baked earth.

**TITLE**, *ti'-tel*—what is written upon any thing to describe or explain it; also a name of honour; a person's claim to an estate.

**TITTLE**, *tit'-tel*—a small particle, dot, or point.

**TOKEN**, *to'-ken*—a memorial of friendship; an evidence of remembrance; a mark, sign, or private memorandum, whereby one person conveys his mind or inclination to another.

**TOBAZ**, *to'-paz*—a precious stone of a delicate yellow or gold colour.

**TORMENT**, *tor'-ment*—any great or grievous pain of body, or penal anguish of mind.

**TOWEL**, *toú'-el*—a piece of linen cloth, used to dry or wipe the hands with.

**TOWER**, *toú'-er*—a fortified place, built high to discover the approach of an enemy at a distance.

**TOWNCLERK**, *town'-clark*—an officer who manages the public business of a corporate town.

**TRAITOR**, *trá'-tor*, one who betrays his trust, or is false to his king and country.

**TRAVAIL**, *trav'il*—the pains on labour of child-birth.

**TRAVEL**, *trav'el*—the act of going from place to place; a journey of curiosity or instruction; labour in doing any thing.

**TREASURE**, *trezh'-ure*—wealth hoarded; riches accumulated or laid up.

**TREATISE**, *tré-tis*—a discourse upon some particular subject, written or printed.

**TRESPASS**, *trés-pass*—an act done contrary to the command of a superior, or against the right and privilege of another, as an unlawful entrance on his ground, &c. Sins are called trespasses, because they are acts contrary to the commands of God, as declared in his word, and a violation or breach of the moral law.

**TRIAL**, *trí-al*—the act of examining any thing, or bringing it to the test of experimental knowledge; the state of being tried or examined; temptations or snares laid in the way of a person to draw him off his duty: also the examination of a cause before a judge.

**TRIBUTE**, *trib'-ute*—money paid by a tax or assessment to a prince or ruler, in token of duty and subjection, and as a recompense for care and protection. Our Saviour, in his remarkable answer to the question respecting the tribute money, Matt. xxii. 17. shews clearly, that religion does not exempt men from their civil duties, and obedience to princes. And the Apostle Paul recommends and inculcates to faithful christians the same submission and obedience, Rom. xiii. 7.

**TROUBLE**, *trub'-bel*—that anxiety and vexation which a person feels, from some disorder or difficulty in his own affairs, or from the opposition or oppression of others.

**TRUMPET**, *trump'-et*—a shrill-toned musical instrument, producing a cheerful sound, used by an

array in battle to raise the courage of the men, and to direct their movements.

**TUMULT**, *tú-mult*—a public riot or uproar; the disorderly noise or bustle of a mixed multitude, or a number of people, collected together contrary to law.

**TURTLE**, *tur'-tel*—a sort of dove remarkable for its cleanliness, kind disposition and chastity, living a single life after the death of its mate. It was sometimes offered in sacrifice.

**TUTOR**, *tú-tor*—one who takes care of youth, and is employed to store their minds with good moral instruction, and teach them the rudiments of useful learning.

**TWINKLING**, *twink'-ling*—a sudden motion of the eye-lids; an intermitting light that seems every moment in and out, like the sparkling of the stars.

**UNCTION**, *uns'-shon*—the act of anointing, or rubbing with oil; the influence of the spirit, which produces piety and devotion, 1 John ii. 10.

**UPROAR**, *up'-rore*—a great noise, confusion; or disorder, attended with quarrel or tumult.

**VALLEY**, *val'-ly*—low ground; the bottom or hollow space between two hills.

**VALUE**, *val' u*—the rate, price, or worth of any thing; esteem or importance.

**VAPOUR**, *va'-pur*—steam or watery particles, raised from moist bodies by the heat of the sun or of fire; mental fume, vain imagination.

**VENGEANCE**, *ven'd'-jence*—revenge, or a severe return of an injury; punishment in anger for a crime or fault.

**VESSEL**, *ves'-sel*—any pot or dish to hold liquor; a glass or cup to drink out of; a general name for utensils or moveable contrivances to put any thing in. The body is the vessel which contains the soul; and the arteries, veins, &c. are the vessels, by which



the blood and other humours are conveyed and dispersed over the whole body. Those who believe and are saved, are called vessels of honour or mercy, 2 Tim. ii. 21. Rom. ii. 23. Those who resist the truth and reject the offers of salvation, are called vessels of wrath, Rom. ix. 22.

**VESTURE**, *ves'-ture* or *vest'-shure*—garment, dress, or any covering of the body.

**VIAL**, *vi-al*—a small, thin glass bottle.

**VICTUALS**, *vit'-tels*—wholesome food; provisions or things necessary for life, as meat, drink, &c.

**VILLAGE**, *vil'-idge*—a small number of country houses, or a parcel of cottages built near each other.

**VINEYARD**, *vin'-yard*—a garden or a piece of ground planted with vines; *fig.* a church.—See the parable, Matt. xxi. 33. &c.; where the householder is God the Father; the Vineyard the Jewish Church; the husbandmen, to whom he let out the vineyard, are the public pastors, the Priests; and Levites; his servants are the Prophets and Apostles, especially commissioned and sent to stir them up to faith and obedience, that they might bring forth fruit in due season, to the glory of God and the good of others; his Son is Jesus Christ; but owing to the obstinacy and impenitence of the Jews, God caused the ruin of their Commonwealth, and set up a church among the Gentiles.

**VIPER**, *vi per*—an adder or little serpent, whose bite is venomous and very dangerous.—*Fig.* persons that are mischievous, or of pernicious doctrines, Matt. iii. 7.—xii. 34.

**VIRGIN**, *vir'-d-jin*—a pure or chaste young woman that has never been married. Virgins signify professors of religion, or those who regularly attend the ordinances of God's house, make a profession of holiness, and are followers of Christ, Matt. xxv. 1. They are called foolish, when they rest in the means without securing the truth of grace in the

heart; but wise, when they keep close to Christ, are led by his word and Spirit, and have a true faith and fervent love.

**VIRTUE**, *vir'-tu*, or *ver't-shu*—that disposition or particular cast of mind, which inclines a man to obey the dictates of unbiassed reason, and act according to what experience shews to be most advantageous to society in general; moral excellence or goodness, Phil. iv. 8.; *op.* to vice; christian courage and resolution to do what is right, 2 Pet. i. 5. Prudence, justice, fortitude, and temperance, are called the cardinal or chief virtues. It is put for medical efficacy or healing power, Mark v. 30.

**VISION**, *vizh-on*—the sensation of sight; the act of perceiving or seeing external or outward objects by the eye, which is the organ of sight; a divine revelation, or some supernatural communication shewn in a dream; a trance or ecstasy.

**VOMIT**, *vom'-it*—the action of the stomach by which it throws off any hurtful quantity of meat or drink; also medicines to produce that effect.

**VOYAGE**, *voy'-edge*—a conveyance or passage by sea.

**WAGES**, *wad-jiz*—pay or reward given for services rendered, or for labour or work done. ♦

**WARFARE**, *war-fare*—a state of war; military service.

**WATER**, *wa-ter*—that fluid, or moving, yielding body, which occupies or fills up so large a portion of the globe; from the surface of which, thin small moist particles are raised by the heat of the sun, in the form of vapour or steam, which being carried about in the air, and meeting in a dense collective mass, produce clouds: these particles, uniting and becoming heavier than the surrounding air, fall down in dew or rain, to make fruitful the earth. Much more rain falls on the higher

than on the lower ground, and the water entering through the crevices, or small openings, on the tops of hills, and finding its way to the surface again, produces springs; from which the streams that flow, uniting, form brooks and rivers, which, after adding to the beauty of the country, and affording a pleasant and wholesome beverage to quench the thirst of man and beast, and a liquor for many useful purposes, empty themselves into the sea.—Such are the wonderful works of Him who, in infinite wisdom, and by his Almighty power, created the heavens and the earth. Water, when disturbed, signifies troubles and afflictions, Psal. lxx. 1.; but flowing in all the plenitude of beauty and usefulness, it represents the gifts and comforts of the Holy Spirit, Isa. xii. 3.—xxxv. 6, 7. John vii. 37, 38. In Scripture, water is used for all sorts of drink, as bread is put for all kinds of food or solid meat.

**WEAKNESS**, *weak'-ness*—feebleness in body or mind; want of strength; want of judgment or skill.

**WEAPON**, *wep'-pon*—a general name for any instrument which is used to offend another with, or to defend one's self.

**WEATHER**, *weth'-er*—the state of the air, with respect to its being hot or cold, wet or dry, &c. which is subject to great change or variation.

**WEDDING**, *wed'-ding*—marriage; the act of a man taking a woman to be his wife.

**WIDOW**, *wid'-o*—a woman that survives or outlives her husband. Widows and orphans are the peculiar regard of God, and are frequently recommended to the care and charitable relief of his people, Exod. xxii. 12. Deut. x. 18.

**WINDOW**, *win'-do*—an opening in the wall of a house to let in the light and air; also the frame and glass which cover the opening.

**WINTER**, *win'-ter*—that season of the year, when the days are shortest and the weather coldest.

**WISDOM**, *wiz'-dom*—the power of judging rightly, or that prudence and discretion which enable a man to perceive what is most fit to be done, according to the circumstances of time, place, &c. and to arrive at the desired end by the readiest and fittest means. This is worldly wisdom. But spiritual wisdom, which is *from above*, Jas. iii. 7. begins in the fear of God, produces true piety, and teaches us to be humble and holy in all our conversation. It is known and expressed by several properties. It is *pure*; it makes men careful to avoid any defilement by sin and error, and to adhere both to truth and holiness. It is *peaceable*; it disposeth men to peace under all the trying circumstances of life. It is *gentle*; it disposeth men to bear with the infirmities of others, to forgive injuries, to interpret all things for the best, to recede from their own right for peace's sake. It is *easy to be entreated*; it makes men yield to the persuasions of the word, to good counsel, and sound reason. It is *full of mercy*; it makes us pity others that are afflicted, or that have offended us. It is *full of good fruits*, of beneficence, liberality, and all other offices of humanity which proceed from mercy. It is *without partiality*; it does not make a difference between person and person on carnal accounts. It is also *without hypocrisy or counterfeiting*, not like those that judge others, being guilty of the same things themselves; it is unfeigned and sincere. It is put for the Scriptures generally, Luke xi. 49. ; and also for the doctrine of the Gospel, 1 Cor. ii. 6. 7.; for Jesus Christ, the eternal and essential wisdom, the word, the Son of God, by whom God made the world, continues to preserve and redeem it, and will finally judge it, Prov. iii. 19. and the whole of the viiith chapter.

**WITCHCRAFT**, *witsh'-craft*—the art or power

of influencing others, or of foretelling future events without divine inspiration.

**WITNESS**, *wit'-ness*—one who testifies, gives evidence or proof, concerning any matter or affair in dispute. Jesus Christ is the faithful witness, Rev. i. 5. as he has revealed the will of God, declared the way of salvation, borne record to the truth, and sealed the record with his blood:—see Isaiah lv. 4. John xviii. 37. 1 Tim. vi. 13. The Spirit beareth witness to the same things, gives the same evidence concerning the truth of grace received and our sonship, and confirms all the comfortable hopes and assurances of an enlightened and renewed conscience, Rom. viii. 16. The Apostle calls the Prophets and Old Testament believers a *great cloud of witnesses*, who have, by their active zeal and patient suffering, given their testimony to the truth of our holy religion, Heb. xii. 1. The Apostles are also witnesses of the life, the doctrine, and the resurrection of Christ, Acts x. 39. 1 Cor. xv. 14, 15. Acts i. 21. The miracles of Christ are called witnesses, as they bare testimony to his divinity and mediatorship, John v. 36.—x. 25.

**WOMAN**, *wum'-an*—the female part of the human race. For rules concerning female behaviour and dress, see Tit. ii. 4. 5. and 1 Peter iii. 1, 2, 3: for the duties of women towards their husbands, see 1 Cor. vii. 3, 4, &c. and Eph. v. 22, &c. In Rev. xii. 1. the church is represented by a woman, clothed with the sun, and the moon under her feet.

**WONDER**, *wun'-der*—something strange or uncommon; also the admiration or surprise excited or raised by it.

**WORMWOOD**, *wurm'-wood*—a bitter herb, so called from its virtue to kill worms in the body, when taken as a medicine.

**WRINKLE**, *rink'-kel*—a crease, or the mark of a plait or fold in cloth; a furrow on the skin, &c.

**WRITING**, *rit-ing*—the art or act of writing, or expressing the sentiments of our mind on paper, in some proper letters or known characters; any thing written.

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## NOUNS, NAMES, OR SUBSTANTIVES,

### *Of Three Syllables.*

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**ABSTINENCE**, *ab'-sti-nence*—the act of fasting, of forbearing, or keeping from necessary food; also any moderate or careful use of food, whether meat or drink.

**ABUNDANCE**, *a-bun'-dance*—great plenty; any large quantity; more than enough of any thing.

**ACCUSER**, *ac-cu'-ser*—one that blames another, or brings a charge against him, true or false; one of the titles of Satan, the inveterate enemy of mankind, Rev. xii. 10.

**ACQUAINTANCE**, *ac-quá-ne-tance*—the state of being known to a person, but without familiar knowledge or the intimacy of friendship; the person known: also the knowledge or skill which we have in the arts and sciences, is often so called.

**ADOPTION**, *a-dop'-shon*—the act of chusing or taking one into the family for a son and heir, who has no such right by birth, as in the case of Pharaoh's daughter, who adopted the young child Moses, Exod. ii. 10. Mordecai also received Esther, and gave her a right to the privileges of his child, Esth. ii. 7. 15. True believers in Christ, who rely upon the efficacious atonement of his precious blood, and the sure

that he might bring us to God. It is by faith that man, convinced of sin, looks to the merits and death of Jesus Christ, and, through the operation of the Holy Spirit, obtains pardon, peace, and holiness.

**ATTENDANCE**, *at-tan'-dance*—the act of waiting on another; attention; regard, service.

**AUDIENCE**, *â-di-ence*—the act of hearing; a number of persons collected or met to hear; the reception of any man who delivers a solemn message.

**AVENGER**, *a-venj'-er*—one who relieves another from wrong, or sets right the injured; one who punishes an offender.

**BACKBITER**, *back'-bi-ter*—a secret slanderer; one who brings false charges against, or speaks ill of an absent person.

**BACKBITING**, *back'-bi-ting*—the act of censuring or speaking evil of a person in his absence.

**BANQUETING**, *ban'-quet-ing*—the act of feasting at great expence, or living on the most costly, delicate, and pleasant food.

**BEGINNING**, *be-gin'-ning*—the origin or first cause of any thing; the entrance into being; the commencement of an act; the state in which any thing is at first; the first part of any subject.

**BEHAVIOUR**, *be-hav'-yur*—the manner in which a person behaves, demeanes, or carries himself in company, whether good or bad; peculiar habit or way of acting on any occasion; general conduct, practice, or course of life.

**BELIEVER**, *be-liev'-er*—one who believes another, puts confidence in his veracity, or gives credit to something on his authority and testimony; one who has a firm persuasion of the truth of any thing asserted or action performed; a professor of christianity, or one who believes the fallen state of man and his restoration by Jesus Christ.

**BENEFIT**, *ben'-e-fit*—good done, kindness be-

stowed, or favour conferred; the gifts and favours of God to men, 2 Chron. xxii. 25. Phil. lxxviii. 19; favour, grace, or spiritual blessings, Psal. ciii. 2.; the favour of God to others, 1 Cor. i. 15. Phil. xiv. *The benefit*, 1 Tim. vi. 2. means salvation.

**BETRAYER**, *be-tra'-er*—he that betrays or delivers a person or place into the hands of an enemy; also one who discovers what should be kept secret.

**BISHOPRICK**, *bish'-op-rick*—the diocese of a bishop; the district, province, or extent of country where he exercises his authority.

**BITTERNESS**, *bit'-ter-ness*—a sharp, hot, unpleasant taste; severity of temper; keenness of reproach; a heavy or grievous affliction.

**BLASPHEMER**, *blas'-fe-mer*—one who ridicules religion and speaks evil of God, of goodness, and good men.

**BLASPHEMY**, *blas'-fe-my*—vile abuse or impious language, to the reproach or dishonour of God, of religion, and holy things.

**BLESSEDNESS**, *bles'-sed-ness*—the state of being blessed or made happy; holiness accompanied by the divine favour; but it is particularly applied to that felicity or happiness, which is only to be enjoyed with God in heaven.

**BONDWOMAN**, *bond'-wom-an*—a female slave.

**BROTHERHOOD**, *broth'-er-hood*—brotherly union; a class or company of men united in the same faith, or for some common cause or purpose.

**BURIAL**, *ber'-ri-al*—the solemn act of burying, or placing the dead in the earth.

**CANDLESTICK**, *cand'-le-stick*—a support for a candle whilst burning; an emblem or representation of the church, which has not from itself the light it shews, but only holds it forth from Christ, Rev. ii. 20.

**CAREFULNESS**, *care'-ful-ness*—cautious heed; watchful attention; anxious care or extraordinary



concern for the success or welfare of a person or thing, 1 Cor. vii. 32.; a concern for sin committed, a resolution to amend errors of conduct, and an endeavour to please God by future obedience, 2 Cor. vii. 11.

**CARPENTER**, *car'-pen-ter*—an artificer or worker in wood, for houses or ships.

**CERTAINTY**, *cer'-tin-ty*—that which is real and unquestionable; fulness of assurance; exemption or freedom from doubt.

**CHAMBERING**, *cham'-ber-ing*—wantonness; any kind of rioting or debauchery.

**CHAMBERLAIN**, *cham'-ber-lin*—an officer who is charged with the care and management of a chamber, and has the direction of all affairs connected with it.

**CHARIOT**, *char'-ri-ot*—a light coach with one seat.

**CHARITY**, *char'-i-ty*—a principle of love to God, and benevolence or good-will to men, which inclines the possessor to glorify God, and to do good to others. Its distinguishing characteristics may be seen, 1 Cor. chap. xiii.

**CHASTISEMENT**, *chas'-tis-ment*—the correction or punishment of an offender, either by word or deed. *The chastisement of our peace*, &c. Isa. liii. 5. signifies that punishment which was laid upon Christ by God's justice, and by which our peace, that is, our reconciliation to God, was to be procured, and our salvation and happiness purchased.

**CHEERFULNESS**, *cheer'-ful-ness*—gladness of heart; gaiety, or liveliness of disposition; freedom from dejection or gloomy thoughts: also contentment in present circumstances.

**CRYSOLITE**, *cris'-so-lite*—a precious stone of a gold colour, with a mixture of green.

**CINNAMON**, *cin'-na-mon*—an agreeable aromatic spice, the inward fragrant bark of a tree, common in the island of Ceylon.

**CITIZEN**, *si-ti-zen*—a freeman; or privileged inhabitant of a city or corporate town.

**CLEMENCY**, *kle-men-sy*—mildness, gentleness, mercy; *op.* to severity; being a remission or abatement of punishment, a forgiveness of an offence.

**COLLECTION**, *col-lee-shon*—a heap or parcel of things picked up; or gathered together; a sum of money raised for some charitable purpose, 1 Cor. xvi. 1.

**COLONY**, *col-o-ni*—a number of people; or persons of both sexes, sent from one nation or place to another, in order to inhabit; people, and cultivate it.

**COMELINESS**, *com-ell-ness*—that which is decent, graceful, or agreeable in appearance, according to some rule of propriety.

**COMFORTER**, *com-fort-er*—one who administers consolation in misfortunes; affords support in difficulties, and ease in pain; the title of the third person of the holy trinity, John xiv. 26.

**COMMANDMENT**, *com-mand-ment*—a precept or rule, law or direction, for a person to govern himself by; particularly applied to the ten precepts given by God to Moses in Mount Sinai; Exod. xxiv. 28. Deut. iv. 13. x. 4.

**COMMISSION**, *com-mish-on*—the warrant or order by which one person trades; transacts business, or does any thing for another; also the charge made; a number of persons associated, or joined, in a trust or office.

**COMMOTION**, *com-mo-tion*—any infraction or breach of the peace by riot or war: also any violent perturbation, agitation, or disturbance of the mind.

**COMPANION**, *com-pan-yon*—one with whom a person frequently associates or converses; a familiar friend or intimate acquaintance; a partner or an assistant in any concern.

**COMPANY**, *cum'-pa-ny*—an assembly, or a company.

ber of persons met or collected together; fellowship in dealing, as a joint partnership in trade.

COMPASSION, *com-pash'-on*—a mixed passion of love and sorrow, which is excited in the mind by the sight or recital of distress, and shews itself in a sensible tenderness and feeling regard for the sufferings and distresses of others, arising from a desire to relieve them; fellow-feeling, pity.

COMPLAINER, *com-plé-ner*—one who complains of another, or finds fault with his conduct.

CONCISION, *con-cish'-on*—a cutting off; a scoffing word used for circumcision.

CONDITION, *con-dish'-on*—that quality or state of any thing, by which it is said to be good or bad; terms of agreement, Luke xiv. 32.

CONFERENCE, *con'-fer-ence*—a discourse or debate among several persons upon some particular subject: also the meeting appointed for that purpose.

CONFESSION, *con-fesh'-on*—an open, free declaration, and owning of a thing, as the acknowledgment of a crime, &c.

CONFIDENCE, *con'-fidence*—a firm belief in the promise of another, and an unshaken trust in his goodness that he will perform it; a due resolution or boldness, Acts xxviii. 31. 2 Cor. x. 2.; a free and bold confession of Christ and the Gospel, Heb. x. 35; a well grounded persuasion of audience and acceptance, Eph. iii. 12.

CONFUSION, *con-fu'-shon*—disorder; an odd jumble or strange mixture of different things; disturbance; shame; distraction of mind.

CONQUEROR, *conk'-er-or*—he that has obtained a victory by force of arms, or subdued another by strength of argument, &c.; one who overcomes.

CONTENTION, *con-ton'-shon*—an earnest endeavour or striving for a thing; quarrelsome dispute; perverse strife.

**CONTENTMENT**, *con-tent'-ment*—satisfaction, or that quiet, easy state of mind which rests satisfied with something short of full enjoyment.

**CONVERSION**, *con-ver'-shon*—the changing, altering, or applying a thing to a different purpose or use; a total change from one state or religion to another; the turning of a sinner from his sins to God, from evil to good, from a corrupt and false faith to the true one, Acts xv. 3.

**CORRECTION**, *cor-red'-shon*—amendment, the act of correcting faults, or reforming what is wrong, 2 Tim. iii. 16.; the abatement or alteration of hurtful qualities, by the addition of something better or contrary; chastisement, or gentle punishment for misconduct.

**CORRUPTION**, *cor-rup'-shon*—putrefaction or rottenness, such as the body is subject to in the grave, Psal. xvi. 10. 1 Cor. xv. 42.; the principle by which bodies tend to the separation of their parts; the infectious and poisonous nature of sin which spiritually wastes the soul, Eph. iv. 22. St. Paul calls seducers *the servants of corruption*, 2 Peter ii. 10. being slaves to their lusts, and under the power and dominion of sin.

**COSTLINESS**, *cost'-li-ness*—great charge or expense.

**COVENANT**, *cov'-e-nant*—an agreement made between two or more persons, by which they engage, on certain terms or conditions, to do some particular thing. The old covenant is called the covenant of works, which was broken by our first parents, by whose transgression all their posterity were involved in the same ruin: afterwards Christ was promised, and his death and sufferings shadowed forth by the legal sacrifices, in whom all nations should be blessed, Gen. xii. 3. The sign or seal of this covenant to Abraham was circumcision, Gen. xvii. 9, 13. and its articles the decalogue or ten commandments, Deut.

iv. 13. The covenant of redemption, ~~and~~ <sup>ratified</sup> by grace, is called the new covenant, Heb. viii. 8, 9. both in respect to the order of its dispensation, and manner of manifestation; and also because, being ratified afresh by the actual sufferings and blood of Christ, and freed from former rites, or ceremonies, it contains a more full and clear revelation of the mysteries of religion, is attended with a larger measure of the gifts and graces of the Spirit, and is never to wax old or be abolished.

COVERING, *cus'-er-ing*—that which covers or shelters, as the hair of the head, the roof of a house; &c.: also any thing that overpreads or conceals by being laid over, as dress, &c.

COUNSELLOR, *coun'-sel-lor*—one who pleads a cause at the bar, or gives advice, especially in law affairs; a confident or bosom friend. Jesus is called counsellor, Isaiah ix. 6, on account of his infinite wisdom; Col. ii. 3. on account of his willingness [to instruct and give counsel or advice to men; as also to plead their cause before the throne of God, Rev. iii. 18, 1 John ii. 1.

COUNTENANCE, *coun'-te-nance*—the form; cast, or make of the face; the expression of the features or looks; the appearance of favour or support. It signifies God's love and favour, manifested by the graces and benefits which he bestows upon his people, Num. vi. 26. Psal. iv. 6. xxi. 6. xlv. 3. lxxxix. 15. xc. 8. Acts ii. 28.; his anger or displeasure, Psalm lxxx. 16.

COUNTRYMAN, *cun'-try-man*—one born in the same kingdom or country with another, or who comes from the same place; also one who lives at a distance from a city or town.

CRAFTINESS, *craf'-ti-ness*—sly cunning; the act of watching for some unfair advantage, under concealed intention, or disguised expressions.

CREATION, *cre-a'-tion*—the act of creating, or

producing something out of nothing; that act or exertion of power, by which God caused all things to exist or come into being; things created, produced, or caused.

**CREATOR**, *cre-a'tor*—the being that gives existence, and alone has the power to create; which is God, who in the beginning created the heaven and the earth, Gen. i. 1.

**CREDITOR**, *cred-it-or*—one who gives credit, or trusts another with money or goods, and stands in the opposite relation to the debtor who receives them.

**DAMNATION**, *dam-na'-shon*—the state of being excluded or shut out from divine mercy; that condemnation to eternal punishments or torments, which is the awful and wretched condition of the damned in a future state.

**DELUSION**, *de-lu'-zhon*—guile under fair pretences; deceit under false appearances.

**DEPARTURE**, *de-par't-ure* or *de-par't-shure*—the act of leaving or going away from any person or place; the act of desisting from or forsaking a practice, resolution, or opinion; death, 2 Tim. iv. 6.

**DEPUTY**, *dep'-u-ty*—one appointed to represent another, and transact business for him, or act in his place.

**DESPISER**, *de-spî'-zer*—one who slights with scorn, undervalues, or sets at naught a person or thing.

**DESTRUCTION**, *de-struc'-shon*—the act of destroying, overthrowing, laying waste, or bringing to an end; the state of a thing destroyed; in scripture, it is taken for temporal death and mortification, as well as for damnation, Psal. xc. 3. 1 Cor. v. 5. 2 Peter ii. 1.; for hell, the place where the wicked are eternally tormented, Matt. vii. 13.

**DEVOTION**, *de-vô'-shon*—properly, the worship

which the heart pays to God, under a deep sense of its dependence upon him, for every temporal benefit, as well as for every spiritual good; the religious duty and true reverence which we owe to God, as the author of our being, and source of all our mercies. It signifies bigotted zeal, or superstitious reverence, Acts xvii. 23.

**DIFFERENCE**, *dis'-fer-ence*—the state of being distinct or unlike; the quality by which one thing differs from another.

**DIGNITY**, *dig'-ni-ty*—preferment in place or honour, whether in church or state. *Dignities*, 2 Pet. ii. 10. is a title given to persons in power, or those who have authority in church or state.

**DILIGENCE**, *dil'-i-gence*—constant application to a subject, or matter of thought; earnest and persevering endeavour to do a thing; industry, in opposition to idleness.

**DISCIPLE**, *dis-ci'-pel*—a scholar, learner, or follower of another, as those who followed Jesus Christ from the beginning, and were seventy in number, Acts vi. 1.—ix. 1.; to whom Christ gave precepts and admonitions, when he sent them forth to preach in the cities of Judea, Luke x. 1, &c.; of which number, and at the head of whom, were the twelve apostles, who were chosen by Christ to be the stewards of his most secret mysteries, and the principal ministers for propagating and establishing the christian religion, Matt. x. 2. Luke vi. 13.

**DISHONOUR**, *diz-on'-nor*—disgrace or shame, brought upon a person for some act contrary to honour and honesty: a state of neglect, disesteem, or slight regard.

**DISSENSION**, *dis-sen'-shon*—disagreement, as when one person has an opinion or notion of a thing differing from that of another; contention, strife, breach of union.

**DISTINCTION**, *dis-tinc'-shon*—that mark, sign

or quality by which one person or thing differs from another; note of difference between things seemingly the same: also an honourable note or mark of superiority.

**DISTRACTION**, *dis-trac'-shon*—the act of drawing aside; that disturbed or confused state of the mind, in which the attention is drawn different ways at once, or the thoughts turned to contrary considerations.

**DIVISION**, *di-vizh'-on*—the act of separating or dividing any thing into parts; the state of being divided; that disunion or discord which arises from a decay of piety.

**DIVORCEMENT**, *di-vorco'-ment*—the act of separating or putting away one person from another; the dissolution of the marriage contract, or the legal separation of husband and wife.

**DOMINION**, *do-min'-yon*—ascendancy, superior influence or power, Neh. ix. 28. Rom. vi. 9. It signifies an order of angels, Eph. i. 21. Col. i. 16.; magistrates, 2 Pet. ii. 10. Jude 8.; the universal and sovereign authority, and unlimited power of God, Psal. lxxii. 8.—cxlv. 13. Dan. iv. 13. 22. 34.—vii. 14.

**DRUNKENNESS**, *drun'-ken-ness*—a state of intoxication, or stupidity of the mental faculties, arising from an immoderate use of strong liquors; the habit or practice of drinking strong liquors to excess. Grievous calamities, the effect of God's judgments, are sometimes represented in scripture by drunkenness, or a cup of strong intoxicating drink, Jer. xiii. 13. Psalm lxxv. 8.

**ELECTION**, *e-lee'-shon*—the power or act of choosing, separating, or setting a part, a person, or thing, to some particular office or purpose, or of choosing one or more from a greater number. It is applied in divinity to the state of that person, who hath received the spirit of adoption, and is pressing forward in the narrow way of holiness, in obedience



to the commands or laws of God; who considers the progressive work of sanctification as the only fitness for that heaven and eternal glory, which is the great end of all his hopes. To such the apostle directs a favourable exhortation, to attend to faith and good works, and to *give all diligence to make their calling and election sure*, 2 Pet. i. 10.

**ELEMENT**, *el'-e-ment*—a simple, uncompounded body; a term applied to the constituent parts of all matter of which this earth is composed, but which the apostle applies to the atmosphere that surrounds this earth; which, with the earth itself, and all the works therein, shall be burned up at that dread and terrible day, when God shall judge the world in righteousness, 2 Pet. iii. 10. 12.: also the rudiment, first principle, or ground of any thing, as an art, science, &c.

**EMERALD**, *em'-e-rald*—a precious stone of a green colour.

**ENEMY**, *en'-e-my*—one that is against or strives to hurt another, and on all occasions acts a part contrary to that of a friend; a public foe; the devil, Matt. xiii. 39.

**ENMITY**, *en'-mi-ty*—ill-will or unfriendly disposition; state of opposition, as where there is a contrariety of interests or inclinations.

**ENQUIRY**—See Inquiry.

**ENSAMPLE**, *en'-sam'-pel*—an example to be followed, a pattern to be imitated or copied; a model to work by.

**EPISTLE**, *e-pis'-tel*—a letter or writing, whereby one person communicates or makes known his mind to another at a distance. The communications of the apostles to the different churches are called epistles, which, being written under the influence and by the direction of the Holy Spirit, are admitted to be canonical, and therefore make a part of the holy scriptures. A portion of the communion service in the common prayer book, which immediately follows

the collect of the day, is called the Epistle, because generally selected from that part of the New Testament. St. Paul calls the believing Corinthians his epistle, 2 Cor. iii. 2, 3.; that is, he considered their conversion to Christianity, their faith and graces, to be a sufficient commendation of his ministry, and an evidence that Christ had written his divine law in their hearts, which was made effectual to this end by the Holy Ghost.

**EVENING**, *é-ven-ing*—the close of the day; the beginning of night, or that space of time after sunset whilst there is any remaining light.

**EVIDENCE**, *ev'-i-dence*—the state of being evident or clear; the proof that any thing carries with it of its truth or falsehood; a witness, or one who gives evidence or testimony.

**EXAMPLE**, *egz-am'-pel*—a pattern to be imitated; a model to be copied; an instance to prove a thing. Precept teaches us our duty, but example shews the duty practicable. Jesus Christ has left us an example that we should follow his steps, John xiii. 15. 1 Pet. ii. 21. having exhibited a complete pattern of holiness in his life upon earth. It is put for a person fit to be proposed as a pattern, 1 Tim. iv. 12.; for one punished for the admonition of others, Jude 7.

**EXERCISE**, *ex'-er-cise*—labour or exertion; habitual application to any employment either of body or mind: also something done for practice or amusement.

**EXORCIST**, *ex'-or-cist*—one who by prayer, or some religious act, drives away evil spirits, or casts out devils. Our Saviour, when he sent out his disciples to preach the gospel, gave them power over unclean spirits, to cast them out, Matt. x. 1.; by which gift they gained repute among the people, and gave proof that they were sent of God. But those Jewish exorcists, mentioned Acts xix. 13. were only

impostors, deluding the people by witchcraft or diabolical agency.

**EXTORTION**, *ex-tor'-shon*—the act of exacting, or taking away unlawfully any thing, by force or violence; the practice of making unjust profit or gain by unfair means.

**FAMILY**, *fam'-i-ly*—household, or all those who live in the same house, under the government of one head, or the direction of a chief manager; consisting of parents, children, and servants: also the race or kindred of a person.

**FELLOWSHIP**, *fel'-lo-ship*—a partnership or joint interest; a company or state of being together; a mutual communication of benefits; also an establishment in a college of the University, which allows its members to receive in shares the revenue.

**FOOLISHNESS**, *fool'-ish-ness*—folly, or the act of deviating from or quitting the right way, whether from weakness in the understanding and reason, or want of care and attention; wicked or foolish practice. The preaching of the cross, or the doctrine of Christ crucified, is considered foolishness by unbelievers, who judge only according to carnal reason and mere human sense, 1 Cor. i. 18.

*The things of God are foolishness to the natural man*, 1 Cor. ii. 14. that is, the means appears disproportionate to the end, and they seem altogether as foolish and trifling things, and no way desirable in comparison of what may be set up in competition with them.

**FORBEARANCE**, *for-b'ere-ance*—command of temper; treatment with mildness; delay of punishment: also discontinuance, or the act of leaving off, or letting alone any thing.

**FOREFATHER**, *fore-fa-ther*—one who went before, or lived some time ago, whether of the same nation, or same family.

**FOREIGNER**, *for'-rin-er*—one that comes from another nation, in opposition to a native, or one born in the country.

**FOREKNOWLEDGE**, *fore-knol'-idge*—prescience, or the knowledge of what has not yet happened; or come to pass.

**FORERUNNER**, *fore-run'-ner*—a messenger sent before, to give notice of the approach of those that follow or come after.

**FORGIVENESS**, *for-giv'-ness*—the act of forgiving or pardoning a person who has committed a crime, been guilty of an offence, or done something amiss.

**FORWARDNESS**, *for'-ward-ness*—willingness to undertake; readiness to act: also want of modesty.

**FOUNDATION**, *foun-da'-shon*—the basis, groundwork, or lowest part of a building, as a house, a city, &c.; *fig.* the first principles of a thing, as the establishment of a corporation, empire, christianity, &c. Christ is the foundation on which the church is built; and he is the corner stone that unites the several parts of the building together; he makes Jews and Gentiles one church, Isaiah xxviii. 16. 1 Cor. iii. 11. 1 Pet. ii. 6. Christ is the foundation on which the apostles and prophets have built the salvation of mankind, by their preaching and doctrine, Eph. ii. 20. and whose example, it is the duty of every faithful minister of the gospel to imitate.

**FRANKINCENSE**, *frank'-in-cense*—a fragrant gum, or fine scented resin, used as a perfume, and burned in temples.

**FURTHERANCE**, *fur'-ther-ance*—the act of furthering, putting forward, or helping onward.

**GARRISON**—*gar'-ri-son*—a number of soldiers placed in a fortified town or castle to defend it: also a fortified place stored with soldiers.

**GENTLENESS**, *jen'-tel-ness*—meekness, or sweet-

ness of disposition ; mildness ; or softness of manners ; civility, or correctness of conduct.

**GODLINESS**, *god'-li-ness*—sincere piety and devotedness to God, accompanied with the true worship of him, and a strict observance of all religious duties.

**GOVERNMENT**, *gav'-ern-ment*—an establishment of legal authority, the administration of justice, or the management of public affairs in a nation.

**GOVERNOR**, *gav'-er-nor*—a chief ruler or commander ; one invested with authority from another, to take care of a town, castle, province, &c. ; one who has the care and management of a young person, Gal. iv. 2.

**GRANDMOTHER**, *grand'-mo-ther*—a father's or a mother's mother.

**GRAVITY**, *grav'-i-ty*—weight or heaviness, as the tendency or inclination which all bodies have towards one another, or to some common center ; steady seriousness, accompanied with becoming solemnity in behaviour, 1 Tim. iii. 4. Tit. ii. 7.

**GREEDINESS**, *gre'-di-ness*—an eager appetite, or unreasonable desire for a thing ; hunger ; covetousness.

**HANDKERCHIEF**, *hang'-kert-shif*—a piece of silk or linen, used to wipe the face or cover the neck.

**HEAVINESS**, *hev'-vi-ness*—weight, or the quality of being heavy ; dejection of mind, or lowness of spirits.

**HERESY**, *her'-e-sy*—this word anciently signified a firm opinion, good or ill ; but now it is taken only in a bad sense, for an opinion contrary to the fundamental principles of religion, followed with obstinacy, and a firm refusal of conviction. Christianity was called a sect or heresy by Tertullus and the profane Jews, Acts xxiv. 5, 14.

**HERITAGE**, *her'-i-tadje*—an estate that comes

to a person by succession or lot ; the people of God.

**HOLINESS**, *hó-li-ness*—piety, or religious goodness; the state of being hallowed or dedicated to God, which consists in a conformity to his nature and will.

**HONESTY**, *on'-nes-ty*—the principle and practice of strict equity, or the act of giving to every one his due.

**HOSANNA**, *ho-aan'-na*—an exclamation of praise to God, and signifies,—Save I beseech thee.

**HUSBANDMAN**, *huz'-band-man*—one who cultivates or tills the ground, and attends to all the business of a farm, and employs himself in the management of it.

**HUSBANDRY**, *huz'-ban-dry*—agriculture, tillage, or the art and practice of cultivating or improving land ; care of domestic affairs, and a prudent management of a person's income.

**HYPOCRITE**, *hip'-po-crit*—a dissembler in morality ; a religious cheat, or a false pretender to honesty or holiness, being the reverse of what he appears to be.

**IGNORANCE**, *ig'-no-rance*—want of knowledge in general ; also of the true knowledge of God and of heavenly things, Eph. iv. 18. ; unbelief, which follows ignorance, 1 Pet. i. 14. ; idolatry from not knowing the truth, Acts xvii. 30. ; error, imprudence or surprise, Lev. iv. 2, 13.

**INFIDEL**, *in'-fi-del*—one who does not believe the truth, or profess the christian religion. It is applied by Christians to the Turks, Pagans, &c. and by the Turks to Christians.

**INSCRIPTION**, *in-scrip'-shon*—a motto or title, name or character, written or engraven over or upon any thing. Inscriptions were originally intended to preserve the memory of famous actions among the ancients, and are still retained upon

tombs, monuments, medals, &c. for the same purpose.

**INSTRUCTION**, *in-struc'-shon*—the art of informing, teaching, or conveying knowledge by precept or example; precepts conveying information or knowledge. *All Scripture is profitable for instruction in righteousness*, 2 Tim. iii. 16. that is, to teach us the law of the Lord, to make us wise unto salvation, and, through the gracious influence of the Spirit, to lead us in the way of holiness.

**INSTRUMENT**, *in'-stru-ment*—any sort of implement or tool, which is used for the performance of any work, as a hammer, saw, chissel, &c.; an agent to serve the purposes of another: also any written order, contract, or agreement, between different parties.

**INTREATY**, *in-tréa-ty*—a humble or submissive begging; the act of earnestly praying, or fervently desiring, something of another.

**INVENTOR**, *in-vent'-or*—one who invents, or finds out something new, or discovers or brings to light something not known before; a fabricator, deviser, or contriver, Rom. i. 30.

**IVORY**, *i'-vor-y*—the elephant's tooth, which is a hard white substance, and useful for many valuable purposes.

**JEALOUSY**, *jel'-lus-y*—mistrust or suspicious fear, entertained between married persons of their fidelity to one another, Num. v. 14.: also suspicious caution, care, watchfulness, &c. consistent with an earnest desire and tender concern for the welfare of others, 2 Cor. xi. 2.; the hot displeasure and indignation of God, Psalm lxxix. 5. 1 Cor. x. 22.

**JEOPARDY**, *jep'-par-dy*—hazard, danger, great risk, or improbability of success.

**JOYFULNESS**, *joy'-ful-ness*—fulness of joy, great gladness.

**LEPROSY**, *lep'-pro-sy*—a loathsome and infectious disease of the skin, appearing in thin, dry, white scales.

**LIBERTY**, *lib'-ber-ty*—the power which a person has to do, or forbear to do any particular action, 1 Cor. vii. 30. ; freedom, as opposed to slavery, or to necessity ; deliverance from any servitude or bondage, Lev. xxv. 10. Heb. xiii. 23. ; freedom from the veil of ignorance and spiritual blindness, from the curse and yoke of the law, and from the slavery of sin, Gal. v. 1. 2 Cor. iii. 17. ; a power or freedom in using things indifferent, 1 Cor. viii. 9.—x. 29. ; full and perfect deliverance from all misery whatsoever, Rom. viii. 21.

**LIBERTINE**, *lib'-ber-tin*—one of a wicked principle, who pays no regard to the precepts of the moral law, and who lives under no religious restraint, but follows the bent of his own extravagant inclination.

**LINEAGE**, *lin'-ne-edje*—the descent of a family, or race ; line of ancestors.

**LOWLINESS**, *lo'-li-ness*—great humility, meekness, or humbleness of mind ; freedom from pride.

**MAGISTRATE**, *mad'-jis-trate*—an officer of the peace, or governor of a city, to whom the executive power of the law is committed, wholly or in part.

**MAJESTY**, *mad'-jes-ty*—the infinite dignity and glory of God, Psalm civ. 1. Jude 25. ; the pomp, splendour, and grandeur of earthly princes, Esther i. 4.

**MASTERY**, *mas'-ter-y*—the act of gaining superiority in skill, rule, or power ; a state of pre-eminence, or superior influence, 2 Tim. ii. 5.

**MELODY**, *mel'-lo-dy*—the agreeable effect of sweet musical sounds in succession, in one part ; as harmony is applied to many parts.

**MEMORY**, *mem'-mo-ry*—that faculty or power of the mind, whereby it retains or recollects the images



and remembrance of things seen, imagined, or understood, 1 Cor. xv. 2.; memorial, name, or report, Prov. x. 7. Isaiah xxvi. 14.

**MERCHANDIZE**, *mer't-ah-an-dize*—any trade or business of traffic, commercial ware, or any thing to be bought or sold.

**MESSENGER**, *mes'-and-jer*—one appointed to take a message, go an errand, or carry something from one person or place to another, Gen. xxxii. 3.—l. 16. It is applied to Jesus Christ, who is called *the messenger of the covenant*, Mal. iii. 1. and *messenger*, Matt. xi. 10. Mark i. 2. Luke vii. 27. Though one with the Father, yet he humbled himself for our sakes, and became a messenger, to declare the will of his Father to us, to confirm the covenant of grace by his death, and to reveal this salvation with a promise of the Holy Spirit, to work true faith and repentance in our hearts; to prophets, ministers, or teachers, who are appointed by God to declare his will and commands to his people, Job xxxiii. 28. Mal. ii. 7.—iii. 1.; to ambassadors, sent by one prince to another, 2 Kings xvi. 7.; to spies, or such as are sent to search into the state of places or affairs, Josh. vi. 17. James ii, 25.; to any dreadful punishment, which God inflicts upon the wicked for their sins, Prov. xvii. 11.

**MESSIAH**, *mes-si'-ah*—the same as Christ, and signifies the anointed. It is applied exclusively, and by way of eminence, to that sovereign deliverer, or Saviour, who was expected by the Jews, and came at the appointed time, Dan. ix, 26, 26. John i. 41. The outward and visible unction, or holy oil, with which kings, priests, and prophets were anciently anointed, was but the figure and symbol of the spiritual and internal unction of grace, and of the Holy Ghost.

**MINISTER**, *min'-nis-ter*—one who serves, waits on, or attends another. It is applied to Christ, who

**Minister**, *min-ist-er*—called a *minister of the sanctuary*, Heb. viii. 2.; being now entered into heaven, typified or represented by the Holy of Holies, he there presents the merit of his sacrifice; as the high priest, once a year, brought the blood of the sin-offering into the holy place, Exod. xxx. 10. Lev. xvi. 15.; to such as are appointed to attend the service of God in his church, to dispense and give forth faithfully and wisely the word, sacraments, and other holy things, 1 Cor. iv. 1.; to officers of the state and magistrates, who punish the transgressors of the law, and defend the good, Rom. xiii. 6.; to the holy angels, who are always ready to execute the commands of God, Psalm civ. 4.

**MINISTRY**, *min'-nis-try*—any service, charge, or employment; but it is particularly applied to the affairs of church and state, where it means the whole body of officers or persons acting in either.

**MIRACLE**, *mir'-a-kel*—a wonder; an effect or act above any human skill or natural power to accomplish; performed in attestation or proof of some very important truth, John iii. 2, 9, 16. Acts ii. 22.—xv. 12. The divinity of our Saviour was incontestibly proved by the miracles which he performed. They were such as could be performed only by the power of God, and had for their object, to confirm a doctrine most becoming the wisdom, and the other glorious attributes of God; and for the accomplishment of the prophecies concerning the Messiah, whose coming was foretold to be with miraculous healing benefits.

**MISERY**, *mi'-ser-y*—any violent pain of the body, or great distress of mind; that unhappiness or wretchedness which arises from a wounded spirit, and lengthened suffering, Prov. xviii. 14.

**MULTITUDE**, *mul'-ti-tude*—a considerable company of persons; a great number of things. It sig-

nifies the people, Matt. ix. 33.; the whole assembly, both common people and senators, Acts xxiii. 7.; the church, or a company of the faithful, Acts xv. 12. 22.—xxi. 22.

**MUSICIAN**, *mū-zīk'-an*—one skilled in music, or the harmony of sounds; one who performs or plays upon a musical instrument.

**MYSTERY**, *mīst'-te-ry*—a secret, or thing concealed, which requires to be revealed or made known; something above what the human mind is capable of fully understanding; as the blessed Trinity, or the existence of three persons in the unity or oneness of the Godhead; as the incarnation of Christ, or the union of the divine and human natures in one person; as the spiritual union between Christ and his church,—Christ revealing himself only in the hearts of true believers. The gospel is called the mystery of godliness, 1 Tim. iii. 16.

**NAKEDNESS**, *na'-ked-ness*—the state or condition of being without clothes or covering; want of grace, Rev. iii. 17.

**NAUGHTINESS**, *nāt-i-ness*—the state of being corrupt, wicked, criminal, or bad in any way, or in any degree.

**NOURISHMENT**, *nur'-risk-ment*—food or any thing that feeds; that which is given or received, in order to increase growth, or support strength.

**OCCASION**, *oc-ca'-shon*—a fit, convenient, or proper time, in which to do or perform any thing; a cause or reason for doing it; the necessity or want of another's assistance.

**OFFERING**, *of'-fer-ing*—a sacrifice made, or gift presented in religious worship. The sacrifices, and the other ceremonies of the law are, by St. Paul, comprehended under the character of weak and beggarly elements, Gal. iv. 9. Jesus Christ is the true

christian sacrifice, being at once a sacrifice for sin, and a sacrifice of thanksgiving; and contains the whole substance and efficacy of what the ancient sacrifices were only the shadow and representation.

**OFFICER**, *of-fi-cer*—a man employed by the public, who has the power of apprehending criminals, &c.; a commander in the army, especially one who has a commission.

**OFFSCOURING**, *of-scour'-ing*—filth rubbed off; the refuse part of any thing. It is applied to the lowest or meanest sort of the people.

**ORACLE**, *or'-ra-kel*—something delivered by supernatural wisdom; the scriptures are the oracles of God, having been written by persons chosen on purpose, and inspired by the Holy Spirit. These revelations are the oracles which Christians ought to consult at all times; especially in matters of moment and difficulty, and in the great affairs relating to their souls and another life, Heb. v. 12.

**ORATION**, *o-ra'-shon*—a learned speech or discourse, made according to the laws or rules of rhetoric; and delivered in public upon some particular occasion.

**ORATOR**, *or'-ra-tor*—an eloquent public speaker; one who speaks or preaches in learned and elegant language, and in a fluent, ready, and impressive manner.

**ORDINANCE**, *or'-di-nance*—any decree, statute, or law, made by civil governors, 1 Pet. ii. 13.; the institutions, rules, rites, and directions observed in the worship of God, Heb. ix. 1—10.

**ORNAMENT**, *or'-na-ment*—that which improves, or gives a rich appearance to a thing; that which confers dignity, or adds value. The true ornaments of the Christian's mind are, divine knowledge in the understanding, and God's grace in the heart, producing all the peaceable fruits of righteousness.

**OVERSIGHT**, *6-ver-site*—the office of overlook-

ing or taking care of persons or things ; also an error or mistake through carelessness or inattention.

**PAINFULNESS**, *pa'ne-ful-ness*—the state of a person full of pain, from the fatigue of labour, or weight of affliction.

**PARABLE**, *par'-ra-bel*—a similitude or likeness taken from natural things, to instruct us in the knowledge of things spiritual. Our Saviour, in the gospel, often speaks to the people in parables, Matt. xiii. 10. 13, &c. according to the prophecy of Isaiah, vi. 9, 10.

**PARADISE**, *par'-ra-dise*—the garden of Eden, or that blissful region where our first parents were placed, and dwelt till the fall ; the place of bliss in heaven.

**PARTAKER**, *par-ta'-ker*—he that takes a part, or has a share, in the benefit or disadvantage, the profit or loss, of any thing.

**PARTITION**, *par-tish-on*—that which divides or separates one thing from another ; also the act of separating, or state of being divided, or allotted into parcels, as goods, an estate, &c. according to the several claims of the proprietors.

**PASSOVER**, *pass'-o-ver*—a feast of the Jews, established in commemoration of the time when God, smiting the first-born of the Egyptians, passed over the habitations of the Hebrews. The lamb which was slain, called the Pascal Lamb, was a type of Christ, the lamb of God, slain from the foundation of the world, Rev. xiii. 8. And as the destroying angel, who slew the first-born of the Egyptians, passed over the houses of the Hebrews or Israelites, marked with the blood of the Pascal Lamb ; so the wrath of God passes over those, whose souls are sprinkled with the blood of Christ, 1 Cor. v. 7.

**PATRIARCH**, *pa'-tri-ark*—a chief father, or head of a family, church, or nation ; but it is applied

more particularly to those who lived before the time of Moses.

**PEDIGREE**, *ped'-di-gree*—the stock, race, or ancestors that a person is descended from.

**PENTECOST**, *pen'-te-cost*—a feast of the Jews on the 50th day after the Passover, called the feast of weeks, Exod. xxxiv. 22. because it was celebrated after the seven weeks of harvest, and was a solemn festival of thanksgiving for the harvest, and a grateful commemoration of their being delivered from Egyptian servitude, and enjoying their property, by reaping the fruits of their labours, Lev. xxiii. 10, 11, &c. It has been observed, that it was the day on which God delivered the law on Mount Sinai, Exod. xix. 11. ; as it was also that on which the apostles were filled with the Holy Ghost, when the gospel was attended with remarkable success, Acts ii. 1. We now call it Whitsuntide.

**PENURY**, *pen'-nu-ry*—great poverty or want ; extreme necessity.

**PERDITION**, *per-disk'-on*—utter ruin, or entire destruction ; eternal death. *Son of perdition*, is the name by which Judas, the betrayer of our Lord, is distinguished, John xvii. 12. ; and also antichrist, or the man of sin, who, devoted to perdition himself, brings destruction upon others, 2 Thess. ii. 3.

**PERFECTION**, *per-fec'-shon*—the state of being perfect, or having no defect ; the highest degree or greatest accomplishment of any thing, Job xi. 7. ; full growth, maturity, or ripeness, Luke viii. 14. ; that good order in any church, when each member keeps his proper place, and all perform their official duty in right order, 2 Cor. xiii. 9. ; the deep mysteries of the gospel, or greater degrees of knowledge and grace, Heb. vi. 1. ; justification, sanctification, and consequently salvation, Heb. vii. 11.

**PERFECTNESS**, *per'-fect-ness*—complete goodness, or the highest state of excellence to which a

person can arrive ; but, in an absolute <sup>↑</sup>sense, it can only be applied to God.

**PERFORMANCE**, *per-form'-ance*—the act of doing any thing, or the work itself when done ; the completion of a thing designed ; the execution of something promised.

**PERMISSION**, *per-mish'-on*—leave granted to do a thing ; liberty allowed.

**PERSUASION**, *per-swa'-zhon* the act of persuading, or of convincing and inclining a person to do some particular thing, or to forbear doing it.

**PESTILENCE**, *pes'-ti-lence*—the plague, a contagious distemper or disease, arising from an infection in the air ; and is sometimes the immediate scourge of the Almighty, to sweep away or purify a wicked nation or people.

**PETITION**, *pe-tish'-on*—a humble address, made by an inferior to a superior, for some favour to be granted ; commonly put in writing, that the matter may be fully expressed, and clearly understood ; a single branch or article of a prayer, 1 John v. 15.

**PHARISEE**, *far'-ri-see*—one of the most ancient sects, and most noted and considerable parties among the Jews, remarkable for their great mortification and rigid way of living, fasting constantly every second and fifth day of the week, and submitting to many severe austerities. They studied the law, were very exact in the outward observance of it, and pretended to more holiness than others ; adding voluntary sacrifices to those that were commanded, and making a great shew of exactly performing all their vows. By these methods, they gained the good opinion of the populace, and were esteemed persons of great learning and sanctity of manners, and became remarkable for their exact observance of the law. But they corrupted the word of God by their expositions, and substituted human traditions in the room of divine truth ; for which they

were reproved by our Saviour, Matt. xxiii. 2, &c. Luke xi. 42, &c. They believed the soul to be immortal, and acknowledged the existence of angels and spirits, Acts xxiii. 8.; and, contrary to the opinion of the Sadducees, they admitted also the resurrection of the dead, with all its consequences, Matt. xxii. 23.

**PHYSICIAN**, *fi-zish'-an*—one who studies nature, in order to discover the virtues or healing powers of herbs and metals, and apply them for the cure of the diseases to which the human frame is subject or liable. Jesus Christ is the only Physician of the soul, who, by his blood and spirit, cures all our spiritual maladies or sicknesses, Matt. ix. 12.

**PIETY**, *pi'-e-ty*—that strict attention and godly care, which is paid by the creature to the commands of the Creator, in order to the due discharge of every religious duty, to God and his fellow-creatures. Hence it signifies the discharge of duty to God, to parents, and to those who are in any superior relation of life.

**PINNACLE**, *pin'-na-kel*—the spire, or highest part of a building which ends in a point.

**POLLUTION**, *pol-lu'-shon*—the act of defiling, or making any thing unclean; the state of being unclean; but it is particularly applied, where sacred things are put to common purposes.

**POSSESSION**, *poz-zesh'-on*—the actual enjoyment of any thing, or having it in one's own hands or power. It signifies riches, whether in lands, goods, servants, or cattle, Eccl. ii. 7. Matt. xix. 22.; the people, purchased by the blood of Christ, who are his peculiar possession, Eph. i. 14.

**POWENTATE**, *po'-tan-tate*—any king or prince that has the dominion, or exercising sovereign authority in a kingdom or state.

**POVERTY**, *pov'-er-ty*—the low state and miserable condition of those, who are destitute of the



necessaries of life, and have neither money nor any other means to procure them.

**PREJUDICE**, *pred'-ju-dis*—a rash judgment or false opinion, formed before the matter is carefully examined, and duly considered; injury, hurt, or damage, done or sustained.

**PRINCIPLE**, *prin'-ci-pel*—the original or first cause of any thing; the foundation, motive, or rule of any action; a maxim, or a self-evident, undoubted, or fundamental truth.

**PRISONER**, *priz'-zon-er*—a person who is kept in any place of confinement, whether taken by an enemy in war, or by the common officer of justice, in the kingdom or nation where he resides.

**PRIVILEGE**, *priv'-vi-lidge*—a public right or special grant, by which a person is enabled to secure some particular advantage.

**PROFESSION**, *pro-fesh'-on*—the act of openly declaring, or publicly avowing any common opinions, or particular notions in religion, &c.: also any trade, art, or employment, by which a person procures or gets a livelihood.

**PROPHECY**, *prof'-fe-cy*—predictions, or the act of foretelling things before they come to pass; but it is particularly applied to such circumstances as were foretold of the coming of Christ, and declared to the world, for the information and good of mankind, by those holy messengers, who obeyed the commands of God, and were directed by the immediate inspiration of his Spirit.

**PROPORTION**, *pro-por'-shon*—an equal, true, or just part or quantity; the comparative relation of one thing to another.

**PROSELYTE**, *pros'-ae-lite*—a convert, or one brought over to a new opinion, which he did not before profess. It was applied by the Jews to those who embraced their religion.

**PROVIDENCE**, *prov'-vi-dence*—foresight; the

act of providing, furnishing, or taking care to get proper necessities for the well-being of any person, or suitable means for the regular doing of any thing. It is properly applied to God, in his regular and powerful management of the world, and his watchful care over his creatures.

**PROVISION**, *pro-vizh'-on*—any thing got or procured before hand, or stock collected, which is necessary to support life: also food of all sorts, as bread, &c.; a certain allowance, or a yearly income, left for the maintenance of a person, as a widow, &c.

**PUBLICAN**, *pub'-li-can*—a farmer or receiver of public taxes; a tax gatherer; a person very much despised by the Jews, who, on account of the vile impositions practised, and the frequent abuse of his trust and power, was generally looked upon as the vilest of men; got the appellation of extortioner, thief, or pickpocket, and was classed with the heathen, Matt. xviii. 17.: also one who keeps a house to lodge and entertain travellers.

**PUNISHMENT**, *pun'-nish-ment*—correction for a fault; pain inflicted for a crime. The punishment of the cross, to which the blessed Redeemer of mankind was condemned, was inflicted on the vilest slaves, and was considered a mark of great infamy. The law ordained, that the persons executed should not be left upon the cross after sun-set, because he that is hanged in this manner is cursed by God, Deut. xxi. 22, 23.

**PURITY**, *pu'-ri-ty*—cleanness, or freedom from foulness or dirt; innocence, or freedom from guilt; chastity, or the state of being holy in all manner of conversation.

**QUIETNESS**, *qui'-et-ness*—coolness, calmness, or mildness of temper; a state of rest and peace; or freedom from the external troubles and incumbrances of the world.

**RABBONI**, *rab-bo'-ni*—master.

**READINESS**, *red'-di-ness*—the state of being willing, prepared, or fit to do any thing ; freedom from obstruction or hindrance.

**RECOMPENSE**, *rec'-com-pense*—a reward, or something given as an acknowledgment for some service rendered, or duty performed. It means a return or amends, Luke xiv. 12. ; a retaliation or acquital, as where God, in his judgments, causes sin to be punished by its immediate and necessary evil consequences, Rom. i. 27.—xi. 9. It is also taken for that free and gracious reward, which the saints shall receive in heaven, Luke xiv. 14. Heb. xi. 26.

**REDEMPTION**, *re-dem'-shon*—a ransom or release, as when an estate that had been sold or mortgaged is purchased back, and comes again into the possession of the former owner ; or when a person who had been in captivity, bondage, or prison, is set at liberty by the payment of a certain sum of money : this was esteemed one of the principal and most praise-worthy instances of charity or generosity among the Jews. In this sense, it is applied to the purchase of God's favour by the death of his son Jesus Christ, whereby man is delivered from the condemnation of sin, and the punishment annexed to the transgression of God's most holy law, and receives a title to an inheritance among the saints in light ; for which heavenly place he is prepared and made meet by the sanctifying influences of the Holy Ghost. It signifies deliverance from the guilt and power of sin, by forgiveness and sanctification, Eph. i. 7. ; the whole work of a sinner's salvation, comprehending all things that belong to it, Heb. ix. 12. ; the last act of salvation, the redemption of the body, when the soul and body shall be reunited at the last judgment, and be glorified and exalted to that state of perfect purity and blessedness, which Christ

has purchased for his redeemed, Luke xxi. 28. Rev. viii. 23.

**RELIGION**, *re-lid' jon*—a system of faith and worship, of doctrines and precepts, teaching mankind what they must believe and do to be saved; true godliness, or that inward piety of the heart which inclines us to acknowledge, fear, and love God, and perform all the duties of charity or love enjoined us, to our fellow-creatures, James i. 27. It is taken for a profession, or the external and ceremonial worship of the Jews, as it was corrupted by the traditions of the Pharisees, Acts xxvi. 5.

**REMEMBRANCE**, *re-mem' brance*—the act of calling to mind any past transaction, or thing seen; of retaining or keeping in memory any idea of what has happened; an account preserved; any token or act by which a person or thing absent may be kept in memory, Luke xxii. 19. 1 Cor. xi. 24.

**REMISSION**, *re-mish'-on*—the act of forgiving or pardoning a crime: also an abatement of punishment.

**REPENTANCE**, *re-pent'-ance*—a sincere and hearty sorrow for sin, arising from a hatred of sin rather than from a fear of punishment. This leads the sinner, grieved, humbled, and penitent, to a throne of grace, where the spirit of God enables him to form a fixed resolution to forsake sin, and seek pardon and salvation through the merits of Christ, and walk in newness of life, Matt. iii. 8. 2 Cor. vii. 10.

**REPROBATE**, *rep'-pro-bate*—a vile, wicked person, lost to virtue, and abandoned to wickedness, that has no fear of God, or love of goodness; with some, it means an outcast from the grace of God, or one whom God never designed to save.

**RESIDUE**, *rez'-zi-due*—the remaining part of any thing, or that which is left, the rest being taken away.

**REVELLING**, *rev-el-ling*—festive mirth, especially night sports, such as masks, balls, plays, dancing, &c.

**REVENGER**, *re-ven'd-ger*—one who vents his anger or displeasure upon a person, for a real injury, or an imaginary fault.

**REVERENCE**, *rev-er-ence*—a submissive carriage and modest respect towards superiors; the grateful esteem which a person of a generous mind feels for his benefactor; that holy, humble, and filial fear of the displeasure of God, and that submissive, lowly, and self-abasing temper of spirit, with which we should approach him, in the duties of his worship, and with which we should demean ourselves under his chastenings; from a due consideration of his sovereignty, justice, and goodness, and from a deep sense of our own frailty, and of our dependence upon him, Heb. xii. 9, 28, 29.

**RINGLEADER**, *ring'-le-der*—the head of a sect or party: also one that is the leader of a mob, the beginner of a riot, or promoter of any tumult, &c.

**ROBBERY**, *rob'-ber-y*—the act of taking away by force, or stealing privately, a person's money, goods, &c.

**RUDIMENT**, *roo'-di-ment*—the element or first principle of any thing, as art, science, &c.: also the first part of education.

**SABBAOTH**, *sab-ba'-oth*—one of the names of God, among the Jews; signifying hosts or armies, whether of heaven or earth, of angels or ministers; who are all under his control, performing his will.

**SACRIFICE**, *sac'-cri-fice*—an offering made on an altar to God, of birds, beasts, &c. by a regular and lawful priest; as an oblation is only the simple offering of a gift. The justice of God required the death of the offender; but, being tempered with mercy, it accepted a sacrifice in his stead. But all

these sacrifices, with their several ceremonies, were either arguments and convictions of sin, or images of the punishment due to it; and had a relation to Christ, the gospel sacrifice, in whom all the types and shadows had their complete fulfilment. So they signified the expiation of moral guilt by the sacrifice of Christ, who is called *the Lamb of God*, &c. John i. 29. and *the Lamb slain from the foundation of the world*, Rev. xiii. 8; and they freed the sinner from that temporal death to which he was exposed, as, by the blood of Christ, we obtain pardon of sin, and freedom from eternal death, Heb. ix. 7, 8, 13, 14.; the act of offering: also any thing destroyed or quitted for the sake of something else.

**SADDUCEES**, *sad'-du-ceeds*—a sect among the Jews, founded by Sadoc, who denied the being of angels and spirits, the immortality of the soul, and the resurrection of the body. They are accused of rejecting all the books of Scripture, except the five books of Moses. They were strict observers of the law themselves, and enforced the observance upon others; but, contrary to the Pharisees, they kept only to the simple text of the law, without traditions, explanations, or modifications, and maintained, that only what was written was to be observed.

**SALVATION**, *sal-va'-shon*—a deliverance from endless misery, the consequence of sin, and an admittance into a state of eternal happiness, purchased by the Saviour; who has satisfied the justice of God by the sacrifice of himself, and procured the gracious influence of the Holy Spirit, whereby all believers are enabled to work out their salvation with fear and trembling. Salvation is attributed to God the Father, who, in love to a lost and fallen world, gave his beloved Son to die for sinners; to God the Son, who by his righteousness fulfilled the law, and by his death made atonement for the sins of the

whole world ; to God the Holy Ghost, who convinces men of their sins, brings grace into the heart to convert them from the evil of their ways, and, by his sanctifying influence, prepares the soul for glory.—Faith is the hand or instrument which receives Christ, the author of salvation. Salvation is put for deliverance from outward dangers, or victory over enemies, Exod. xiv. 13. 1 Jas. xiv. 45. ; for remission of sins, true faith, repentance, obedience, and other saving graces of the Spirit, which are the way to salvation, Luke xix. 9. ; for eternal happiness, which is the object of our hopes and desires, Luke i. 77. 2 Cor. vii. 10. ; for the author of salvation, Psal. xxvii. 1. ; for the blessed Jesus, the Saviour of sinners, the procurer of salvation, Luke ii. 30. ; for the praise and benediction that is given to God, Rev. xix. 1. The gospel is called the gospel of salvation, Eph. i. 13. because it contains the good news that salvation is attainable ; it offers the inestimable blessing, and shews the way to attain it ; and also fits us for the enjoyment, and at last brings us to the possession of it.

**SARDIUS**, *sar'-di-us*—a gem found about Sardis ; a kind of cornelian stone, or ruby of a blood colour. It was the first in Aaron's breast-plate.

**SARDONYX**, *sar'-do-nix*—a precious stone, partly like a cornelian, and partly resembling the colour of a man's nail.

**SCHOOLMASTER**, *skool'-mas-ter*—one who has the care of a school, and gives instruction to youth.

**SCORPION**, *scor'-pi-on*—a venomous creature of the serpent kind, somewhat like a small lobster, having a bag full of dangerous poison. In scripture, *scorpions* are used, in a figurative sense, for wicked, malicious, and crafty persons ; who, scorpion-like, wound, torment, and kill good men, Ezek. ii. 6. ; for whatsoever the devil may make use of to hurt those whom our Saviour sent out, Luke x. 10. ; for

the disciples of antichrist, who, by their poisonous doctrines, wound the souls of men, Rev. ix. 3.

**SEDITION**, *se-dish'on*—public mutiny, riot, uproar, or rebellion against the state.

**SEPULCHRE**, *sep'-pul-ker*—a tomb or grave, which, among the Jews or Hebrews, was always preserved with great care, and regarded with peculiar solemnity.

**SINGLENESSE**, *sing'-gel-ness*—simplicity, sincerity, purity, honest plainness, as opposed to double mindedness.

**SLANDERER**, *slan'-der-er*—one who lays false charges on another, vilely reproaches him, or belies his good name and character.

**SOBERNESS**, *so'-ber-ness*—that sedate calmness or coolness of temper, when a person is in his sound and right mind, and regular way of thinking, free from the effect of any strong liquor, or disorderly passion.

**SOMEBODY**, *sum'-bod-y*—some one; a person not distinguished or known; a person of some consideration, Acts v. 36.

**SOOTHSAYING**, *sooth'-sa-ing*—the act of divining, or pretending to foretell future events. All these inquisitive and superstitious acts are strictly forbidden by the law of God; and the pain of death is denounced against those who consult such as practise them, Lev. xx. 6.

**SORCERER**, *sor'-cer-er*—a man that pretends to witchcraft, or uses charms, &c. called also a conjurer, magician, enchanter, &c.

**SORCERY**, *sor'-cer-y*—real or pretended witchcraft, enchantment, charms, &c.

**SPECTACLE**, *spec'-ta-kel*—any thing particularly remarkable, that may be seen or looked upon; a public shew or gazing stock.

**STEADFASTNESS**, *sted'-fast-ness*—that firm



state of mind which cannot easily be wrought upon or changed ; fixed resolution, steady firmness : also a consistent propriety of conduct, or constancy without wavering.

**STEWARDSHIP**, *stu'-ard-ship*—the employment, business, or office of a steward, or one who manages the affairs of another.

**STUMBLINGBLOCK**, *stum'-bling-block*—any cause of stumbling, of obstructing, or hindering in progress ; any ground of offence, or occasion given to a person whereby he may fall into an error or mistake, or be induced to commit a crime.

**SUBJECTION**, *sub-jec'-shon*—the state or condition of one who is under the command, or at the disposal of another ; also the act of subduing or bringing under authority.

**SUBTILTY**, *sut'-til-ty*—extreme smallness, thinness, or fineness of parts ; useless nicety ; refined cunning ; acute artifice ; crafty slyness.

**SUFFERING**, *suf'-fer-ing*—pain suffered or endured ; punishment undergone or borne.

**SUSTENANCE**, *sus'-te-nance*—things necessary to support life, as food, &c.

**SYCAMINE**, *sic'-a-mine* or }  
**SYCAMORE**, *sic'-a-more*— } a tree having

leaves like the mulberry tree, and its fruit resembling figs in size and shape.

**SYNAGOGUE**, *sin'-a-gog*—a congregation or an assembly among the Jews for religious worship ; or the place where they meet to pray, to read, and to hear the reading of the holy scriptures, and other instructions ; and where, by sermons and exhortations delivered to them, by prophets formerly, and afterwards by the doctors or teachers, the people were kept in the knowledge of God and his laws : but at the time of our Saviour, they had added so many corrupt traditions, to which a superstitious reverence was paid, that they made the law of none effect,

a council or assembly of  
versed in the law, who  
ging to the service of  
gement of certain judi-  
as set a president, called  
gue, Luke viii. 41.

*tem'-per-ance*—that rational  
and over our passions, affections,  
whereby we restrain or keep our-  
ating, drinking, or desiring any thing  
ly or to excess; moderation as opposed  
ay or drunkenness, whereby the mental fa-  
are kept clear, and the moral habits chaste.

**EMPTATION**, *tem-ta'-shon*—the act of tempt-  
g, soliciting, or enticing to a crime; the state of  
being tempted or tried; any thing offered to the  
mind as a motive to ill. It signifies those means and  
enticements which are made use of by the Devil, to  
allure and ensnare mankind, and draw them from  
their duty, Matt. vi. 16.—xxvi. 41. Luke xi. 4.; those  
afflictions, troubles, and persecutions for religion,  
which God permits to exercise the graces of his  
people, to prove their faith, love, and obedience, to  
confirm and strengthen them by such trials, that they  
may become patterns of obedience to succeeding  
ages; and should therefore be borne without murmur-  
ing, Jas. i. 2, 12. Luke viii. 13.

**TESTAMENT**, *tes'-ta-ment*—the last act of a  
person's will for disposing of his estate or effects,  
and ordering what he would have done after his de-  
cease, Heb. ix. 17. It signifies the covenant which  
God was graciously pleased to make known after  
the fall of Adam, the substance of which is com-  
prised in the sacred writings of Moses and the Pro-  
phets, and contains the only method in which sin-  
ners may be saved;—namely, by the blood of Christ,  
to which all the sacrifices, rites, and ceremonies of

the Jewish economy referred; 2 Cor. iii. 14. It is called Old in respect to the New Testament; or Covenant, which came in its stead; and was ratified by the blood and actual sufferings of Christ, which were typified or shadowed forth by the sacrifices and sprinkling of blood under the old dispensation, Heb. ix. 13. The New Testament, or Covenant, contains a more full and clear revelation of the mysteries of religion, is not confined to one nation; but is preached and extended to all; it is attended with a larger measure of the gifts and graces of the Holy Spirit, and is never to wax old, or be abolished, Joel ii. 28. 2 Tim. i. 10. Matt. xxviii. 19.

**TESTATOR**, *tes-tu-tor*—a man who leaves a testament or will, for the disposal of his property.

**THANKFULNESS**, *thank'-ful-ness*—that delightful sense of gratitude which we feel for a kindness or favour received; a readiness to confess the obligation, or the act of making a due acknowledgment.

**THANKSGIVING**, *thanks'-giv-ing*—the act of acknowledging, or confessing with gladness, the benefits and mercies which God bestows upon ourselves or others, Phil. iv. 6. 1 Tim. ii. 1. We are to give thanks to God, for spiritual blessings, such as willing hearts to do works of piety and charity, 1 Chron. xxix. 13, 14.; for moral blessings, as wisdom and knowledge, Dan. ii. 23.; for saving graces, Rom. i. 8. 1 Cor. i. 4.; for the enlarging of the Redeemer's kingdom, Rev. xi. 17.; for Christ the unspeakable gift of God, Luke ii. 38.; for the deliverance of God's ministers, 2 Cor. i. 11.

**THEATRE**, *the'-a-tre*—a play-house; a place in which shews are exhibited, or any public ceremony performed.

**THREATENING**, *threl'-ten-ing*—the act of menacing or terrifying a person, by declaring the certainty of chastisement, or that some punishment shall be inflicted; the pouring out of angry expressions, accompanied with menace or threat.

**TRADITION**, *tra-disk-on*—some story or fact delivered from father to son by word of mouth, without any written memorial; any ordinance or ceremony handed down, as the Oral Law of the Jews, which has no other foundation or proof, than the report of one age or person to another. These traditions, for the observance of which the Scribes and Pharisees so much contended, were condemned by our Saviour, as having no divine warrant, Matt. xv. 2, 3. The fifth commandment was so strangely perverted by these self-righteous teachers, that, according to their absurd doctrine, a man might give the surplus of his estate, as a religious offering or gift to God, and deny any relief or support to his parents, who might be destitute of the necessities of life: see Matt. xv. 4, &c. But the word of God, which is written in his book, is our only sure rule of faith and practice, according to the doctrine of the reformed churches; where it is declared concerning traditions, “That the holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.”

**TRANSGRESSION**, *trans-gresh-on*—the act of passing over or going beyond the appointed bounds; the state of one who has broken or offended against the settled or regular laws of nature, virtue, justice, or religion.

**TRANSLATION**, *trans-la-shon*—the act of being removed or changed from one place to another; the removal or change: also the act of interpreting, or turning what has been written by an author into another language.

**TREASURY**, *trezh-u-ry*—the office of a treasurer; or one who has the care of money; a place where the public money is kept.

**UNBELIEF**, *un-be-lee'f*—an unwillingness to believe or credit the truth of what another asserts; want of faith; sometimes weak faith, which renders the benefits of Christ's death fruitless and ineffectual, Mark vi. 5, 6. It was owing to unbelief, that the children of Israel murmured against the providence of God, and were not permitted to enter the promised land, but were consumed in the wilderness, Heb. iii. 19. This nation was afterwards rejected by God, because of their unbelief; they would not accept of Christ, nor acknowledge him for the Messiah, Rom. xi. 20.

**UNCLEANNES**, *un-cle'ne-ness*—want of cleanliness or purity; foulness from sin, wickedness, &c.

**UNITY**, *ú-ni-ty*—the state of being one, whether the thing be indivisible, or composed of two or more parts joined together; harmony of affection, as where two or more persons agree in the principle of their minds or motives.

**USURY**, *ú-zhu-ry*—the interest of money, or the gain of any sum above the principal, or that which was lent: also unreasonable interest, or unlawful gain. The Hebrews were plainly commanded, not to receive usury for money when borrowed from necessity, Exod. xxii. 25, &c. Neh. v. 5, 7.

**UTTERANCE**, *ut'ter-ance*—pronunciation, vocal expression, or the articulate delivery of speech; the act or manner of speaking.

**UTTERMOST**, *ut'ter-most*—the greatest degree, or farthest part.

**VAGABOND**, *vag'-a-bond*—a wandering beggar, or loitering idle person; one who has not any visible way of living, or certain place of abode.

**VANITY**, *van'-i-ty*—that which is unprofitable, or without fruit; empty, or without fulness; light, or without substance; vain or deceitful, in opposition to truth or reality; foolishness joined with ig-

norance and blindness ; as fruitless desire ; empty pleasures ; vain pursuits ; idle shew. It signifies that which is weak, and subject to change and corruption, Eccl. i. 2. Rom. viii. 20. ; iniquity and the deceitfulness of sin, whereby I may be ensnared and drawn away from the truth, Psalm cxix. 37.

**VARIANCE**, *va'-ri-ance*—any alteration or change in a person or thing ; a quarrel or dispute that occasions persons to be shy or unfriendly.

**VERITY**, *ver'-i-ty*—truth, certainty, or that which is according to the reality of things ; moral truth, or the agreement of our words with our thoughts.

**VICTORY**, *vic'-tor-y*—the conquest, overthrow, or defeat of an enemy ; the act of obtaining success, or gaining the advantage in any contest.

**VINEGAR**, *vin'-ne-gar*—wine or other liquors made sharp or sour. The ancients had several kinds of vinegar which they used for drink, particularly in harvest time. The vinegar, offered to our Saviour at his crucifixion, may have been of this sort, Matt. xxvii. 48.

**VIOLENCE**, *vi-o-lence*—force or constraint, used unlawfully or unjustly ; a daring outrage.

**VOCATION**, *vo-ca-shon*—a calling or employment ; the grace or favour of God, which calls a person out of a state of darkness, error, and death, into a state of salvation through faith in Jesus Christ, Eph. iv. i. : also a citation or summons with authority.

**WANTONNESS**, *wan'-ton-ness*—loose, trifling, sportive, or wanton gaiety ; lustful playfulness.

**WEARINESS**, *wéa-ri-ness*—fatigue, or the state of being tired, spent, or overcome with labour.

**WHISPERING**, *whis'-per-ing*—the act of speaking softly, or with a low voice, so as to be heard but at a very short distance.

**WICKEDNESS**, *wick'-ed-ness*—any act contrary

**AMBASSADOR**, *am-bas-sa-dor*—the public minister or servant of a king or republic, sent from one court or sovereign power to another, for the purpose of negotiating or managing state business.

**ANATHEMA**, *a-nath'-e-ma*—a solemn curse, pronounced by the authority of a church, or religious assembly; an accursed person or thing, devoted to destruction, which was to be the object of general aversion, 1 Cor. xvi. 22.

**APOSTLESHIP**, *a-pos'-tel-ship*—the office, ministry, and dignity of an apostle. It was the duty and practice of the apostles to preach the gospel, baptize converts, work miracles, plant and confirm churches, and ordain ministers, Matt. x. 1.—xxviii. 19. Acts xiv. 23. 1 Cor. iii. 6.

**ASTONISHMENT**, *as-ton'-nisk-ment*—a singular confusion of mind, arising from extraordinary surprise or amazement, or occasioned by the sudden, unexpected appearance of some object of great fear or wonder.

**AUTHORITY**, *au-thor'-i-ty*—lawful sway or rule; superior power, interest, or dignity, Prov. xxix. 2. Luke xix. 17.; a warrant, order, or authentic permission to do a thing, Matt. xxi. 23. Acts ix. 14.; a convincing efficacy and power, Matt. vii. 29.

**BARBARIAN**, *bar-ba'-ri-an*—a rude, wild, savage, or uncivilized person. This term was applied by the Greeks and Romans to all foreigners.

**BENEFACTOR**, *ben'-e-fac-tor*—a doer of good acts or friendly offices; one who bestows favours or marks of kindness upon others.

**BENEVOLENCE**, *be-nev'-vo-lence*—good will; affectionate kindness; a friendly, humane disposition to do good; also the good done; a voluntary charitable gift.

**BOUNTIFULNESS**, *boun'-ti-ful-ness*—that generous disposition or temper of mind, which inclines

a man not only to relieve the necessities of others, but to bestow with a liberal hand, and administer to the comforts of his fellow creatures, in great abundance.

**BUSYBODY**, *biz'-zi-bod-dy*—a vain troublesome person, unnecessarily interfering or meddling with the affairs of other people.

**CAPTIVITY**, *cap-tiv'-i-ty*—bondage, slavery, or the state of a person who is wholly at the command of another, and compelled to obey his will, and perform the duties of any station assigned him, however low, painful, or severe. God often punished the vices and infidelity of his people by different captivities or servitudes, into which they were permitted to fall; but the most remarkable instances are the two following, namely, the Assyrian captivity, when the tribes were carried away captive beyond the river Euphrates, 2 Kings xviii. 9—12. and the Babylonish captivity which lasted seventy years, Jer. xxv. 12. It is generally believed that there was no return from the former captivity, and that the ten tribes never came back again after their dispersion.

*Captivity*, Job xl. 12. signifies the bondage of Satan, and that low depressed state of mind, into which Job had sunk by his accumulated distresses and miseries.

*He led captivity captive*, Eph. iv. 8. that is, our Lord Jesus Christ, the head of the church, by his victory over Death, Satan, and Sin, of which he gave undoubted proof by his resurrection and ascension, conquered and triumphed over these leaders into captivity, and over all our spiritual enemies.

**CENTURION**, *cen-tu'-ri-on*—an officer or captain, who has the command over a hundred soldiers.



† **CEREMONY**, *cer'-e-mo-ny*—any outward rite or custom, belonging to, or observed by the church; the external or visible form of religion: also the peculiar formalities, or nice observances of a court or state.

**CHALCEDONY**, *kal'-ce-do-ny*—a precious stone of a pale bluish colour.

**CHRYSOPRASUS**, *kris'-so-pra-sus*—a precious stone of a greenish colour, which yields a golden lustre or gloss.

**CIRCUMCISION**, *cir-cum-cizh'-on*—a sacred rite, or solemn ordinance observed among the Jews, in which they cut off the fore-skin of their male children, on the eighth day, in obedience to the command given by God to Abraham, Gen. xvii. 10, 11, &c. as a sign of that covenant which he had entered-into with him, as an evidence of the duties enjoined, and as an assurance of the blessing promised. God engaged, that out of the loins of Abraham should come Christ, the promised seed, in whom all the nations of the earth should be blessed; in whom he would accept the descendants of this father of the faithful for his peculiar people, pardon their sins, and cleanse them from their natural corruption. The duties required were, to believe in this Messiah, the promised seed, to put off the old man, and serve God as new creatures. It is put for the Jews who were circumcised; as uncircumcision is put for the uncircumcised Gentiles, Gal. ii. 7, 8, 9.; for such as are spiritually circumcised, and are the true spiritual seed of Abraham, Phil. iii. 3. who have the thing signified by that sign or ceremony, that is, the circumcision of the heart; having actually cast off all corrupt affections, and resolved to perform the duties enjoined, namely, of worshipping God in the spirit, and working righteousness.

**COMMENDATION**, *com-men-da'-tion*—the act

of praising or setting forth to advantage, of representing as worthy of notice, or acceptance, any person or thing.

**COMMUNION**, *com-mu'ni-on*—fellowship, or the concord of doctrines or opinions in several persons; union or agreement in modes of faith and the form of worship in any church; the act of receiving the sacrament of the Lord's Supper, that sacred sign of our spiritual fellowship with Christ, 1 Cor. x. 16. The communion of saints is that fellowship which the saints have with Christ and all his benefits by faith, and among themselves by love; which latter consists in helping and relieving one another, 1 John i. 3. Acts iv. 32, 34, 35.

**COMPARISON**, *com-par'i-son*—the act of comparing or examining one thing with another, in order to judge of their difference or agreement, their likeness or unlikeness; the state of being compared or likened.

**CONCUPISCENCE**, *con-cu'pi-cence*—irregular desires; any lustful or sinful wish; any actual motion or inclination to sin, which springs up from our natural depravity, or the original corruption of our nature, Rom. vii. 8.

**CONDEMNATION**, *con-dem-na'-shon*—the act of passing or pronouncing sentence against a person, and declaring him guilty of an offence, by which he is doomed to punishment; the punishment itself. It signifies the reason, the evidence, or great cause of condemnation, John iii. 19. Among the Greeks, condemnation was signified by a black stone, and absolution by giving a white stone, to which an allusion is made in Rev. ii. 17. to denote, that the person will be absolved and acquitted in the day of judgment.

**CONFIRMATION**, *con-fir-ma'-shon*—the act of giving new proof of the truth, or assurance of the certainty of any thing: also a rite in the church, whereby baptised persons are confirmed in the

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**COMMENDATIO**



faith, and make an open profession of the christian religion.

**CONGREGATION**, *con-gre-ga'-shon*—a large assembly or company of people, met together in one place; but it is particularly spoken of those, who meet to worship God in the public ordinances of his house.

**CONSOLATION**, *con-so-la'-shon*—the act of giving ease in affliction, or of administering comfort in distress. It is applied emphatically to that inward, spiritual refreshing and strengthening of the heart, by the consideration and experience of God's gracious promises in Christ, 2 Cor. i. 5. The promises of the word are the grounds of comfort, 1 Thess. iv. 18.; the Holy Ghost is the worker of comfort, and is therefore called *the Comforter*, John xiv. 26.—xvi. 7. and godly ministers, and the faithful people, are the helpers of our comfort and consolation, 2 Cor. vii. 6, 7.

*The consolation of Israel*, Luke ii. 25, means the coming and kingdom of Christ, according to the prophecies, Isa. lxi. 12, 13. Hence it is evident, that Simeon believed the promises and waited for the coming of Christ, and thereby shewed the truth of his piety and devotion, Luke ii. 29.

**CONSPIRACY**, *con-spir'-a-cy*—a combination or union of bad men in any contrivance to do evil, as to raise a rebellion, to take a man's life, &c.

**CONSULTATION**, *con-sul-ta'-tion*—the act of consulting or advising together, particularly where a number of persons are met, to deliberate and give their opinion upon some extraordinary affair.

**CONTINUANCE**, *con-tin'-u-ance*—the state of holding on in the same course, or keeping in the same order; the act of pursuing or persevering to the last.

**CONTRADICTION**, *con-tra-dic'-shon*—opposition in words; one assertion opposed to another; contrariety in thought or effect.

**CONTRIBUTION**, *con-tri-bu'-shon*—that which is given by several persons for some common purpose, as a collection for the poor, Rom. xv. 26 : also any assistance afforded to promote, forward, or improve a thing.

**CONTROVERSY**, *con'-tro-ver-sy*—a wrangling dispute ; the act of agitating contrary opinions, or arguing upon a subject on both sides, for and against, raising scruples or difficulties, and answering objections.

**CONVERSATION**, *con-ver-sa'-tion*—familiar discourse, or easy, free talk between two or more persons ; general behaviour, or manner of acting in common life, 2 Pet. iii. 11.

**COVETOUSNESS**, *cov'-et-us-ness*—an eager, earnest, unreasonable desire of money or gain ; a greedy longing after the goods or lands of another. It is called *idolatry*, Col. iii. 5. because the covetous man places that love, delight, and confidence in riches which are due to God alone. This sin is expressly forbidden in the tenth commandment, Exod. xx. 17.

**DEDICATION**, *ded-i-ca'-shon*—the solemn act of setting apart, or appointing any person or thing to some religious use or purpose ; the consecration of a church, &c. The Feast of Dedication, observed by the Jews for eight days, was to commemorate the restoration or recovery of the Temple at Jerusalem, under Judas Maccabeus, after it had been profaned and destroyed by Antiochus Epiphanes.

**DELICACY**, *del-i-ca-cy*—any curious, nice, or dainty meats ; any thing very beautiful to the eye, or highly pleasant to the taste : also elegance of dress, softness of manners, gentle treatment, weakness of constitution.

**DELIVERANCE**, *de-liv'-er-ance*—the act of delivering, setting free, or at liberty, a person from

slavery, or any oppression ; also of surrendering or giving up a thing to another, which had been unlawfully withheld.

**DEMONSTRATION**, *dem-mon-strá-tion*—the highest degree of proof, of which any subject in question, or matter in doubt, is capable, derived from plain self-evident principles, and simple undeniable facts ; a clear convincing expression ; a certain undeniable conclusion.

**DESOLATION**, *des-so-la'tion*—the state of a country or place, where the land is uncultivated or laid waste, the houses in ruins or forsaken, and the people destroyed, by fire, sword, or some other grievous calamity : also parents bereft or deprived of their children, Isaiah xlix. 21.

**DISHONESTY**, *diz-on'-nes-ty*—want of honesty, or of sincerity ; unfair dealing : also want of chastity.

**DISPENSATION**, *dis-pen-sa'tion*—the act of distributing or dealing out any thing. It signifies the dealing of God with his people, or his method of providence, and applies particularly to the Mosaic Law given to the Jews, and to the Gospel given to the Gentiles : also an exemption from some established law, as permitting a person to hold an office before he has arrived at a suitable age, &c.

**DISPOSITION**, *dis-po-zish'on*—the order or method of contriving or doing a thing, so that all its parts may agree and harmonize. It signifies ministry, Acts vii. 53. : also the cast or temper of the mind, the natural inclination, whether of kindness or ill-will.

**DISPUTATION**, *dis-pu-ta'shon*—the act of disputing, discussing, or holding an argument upon any subject : also the art or skill of reasoning, discussing, or debating on any question.—*Reccine*—*not to doubtful disputations*, Rom. xiv. 1. that is, harass not his mind, which may be weak and deficient in knowledge, with curious discussions, or speculative points of doctrine, nor reject him on account of his doubtful thoughts, or religious scruples.

**DISTRIBUTION**, *dis-tri-bu'shon*—the act of distributing, sharing, or dividing among many; as the relief which is given to the poor in alms, or charitable donations.

**DIVERSITY**, *di-ver'si-ty*—a difference or unlikeness in things, as to quality, shape, or appearance; as distinction is that operation of the mind by which the variety is noted.

**DIVINATION**, *div-i-na'shon*—the act of foretelling future events, or enquiring into things that have not yet come to pass, by unlawful means.

**EMMANUEL**, (or **IMMANUEL**) *em-man'u-el*—a Hebrew word, which signifies, *God with us*, Matt. i. 23. It is applied by Isaiah the prophet to the Messiah, or Christ, in whom the two natures, divine and human, were united, Isa. vii. 14.

**EMULATION**, *em-u-la'shon*—rivalry with envy, or a desire of superiority by aiming to depress or lessen others, Gal. v. 20.; but it more properly signifies imitation with a desire to excel, or a praiseworthy striving to do something better than another.

**EQUALITY**, *e-qual-i-ty*—persons reduced to the same order, or things to an equal state of value: also likeness with regard to quantity or quality. By these expressions, *an equality*,—*and that there may be an equality*, 2 Cor. xviii. 24. the apostle exhorts the Corinthians, to give with such a liberal hand to the poor Christian brethren at Jerusalem, as in case of a change of circumstances, which in the order of Providence was very possible, they should expect to receive again.

**EVANGELIST**, *evan'd-jel-ist*—a bringer of good news, or a relator of glad tidings. It was applied first to the inspired authors of the gospel of Jesus Christ, and also, in the primitive church, to those, who went from place to place, to preach the glad tidings of the ever blessed Gospel.



**EUROCLYDON**, *eu-roc'-ly-don* a violent, tempestuous, and dangerous north-east wind, common in the Mediterranean sea, about the beginning of winter, Acts xxvii. 14.

**EXCELLENCY**, *ex'-cel-len-cy*—the state of any thing which abounds in excellent or good qualities, or possesses some high value or great worth, in an eminent degree : also a title of honour given to ambassadors, governors, &c.

† **EXECRATION**, *ex-e-crā'-tion*—the act of solemnly cursing, or threatening judgment against any one ; an awful wish or desire, that some terrible evil may happen to a person, or come upon him.

† **EXHORTATION**, *ex-hor-tā'-tion*—a speech, argument, or something said to persuade, encourage, excite, or stir up a person, to overcome some evil habit, or perform some good action.

**EXPECTATION**, *ex-spec-tā'-shon*—the act of expecting, looking, longing, hoping, or waiting for a thing ; the state of expecting, or apprehending any thing, whether good or evil : the prospect of some good to come, Phil. i. 20.

**EXPERIENCE**, *ex-pe'-ri-ence*—knowledge acquired or skill gained, by repeated trials, frequent practice, or general use.

**EXPERIMENT**, *ex-per'-i-ment*—an essay, trial, or endeavour, to ascertain or make plainly known the nature, to prove the truth or falsehood, to disclose or find out the good or ill, of any thing ; something done, in order to discover an uncertain or unknown effect.

**FIDELITY**, *f'-del-i-ty*—the state of a person who may be believed or trusted, relied, or depended upon ; the principle of truth and honesty reduced to practice : faithful adherence.

**FORNICATION**, *for-ni-ca'-tion*—the sinful act of uncleanness, unlawful intercourse, or carnal con-

versation between unmarried persons, 1 Cor. vii. 2 ; when one or both persons are married, Matt. v. 32. This word is taken for the sin of idolatry, which is an act of infidelity, forsaking the only true God for false gods, 2 Chron. xxi. 11.

**GENERATION**, *jen-er-a'-shon*—an account of the rise, and state of relationship by marriage ; the description and history of the state, race, or succession of ancestors of a person or family, Gen. v. 1. Matt. i. 1. It is likewise taken for the persons or people who live in some one age ; as in Heb. iii. 10. it signifies those men who came out of Egypt, and rebelled in the wilderness ; and in Matt. xxiv. 34. Luke xi. 31.—ix. 41. Acts ii. 40. it means persons then living.

**HABITATION**, *hab-i-ta'-shon*—a dwelling house, or the place where a person ordinarily resides, or constantly lives.

**HERODIANS**, *he-ro'-di-ans*—a sect among the Jews, who believed that Herod was the Messiah promised by the Prophets ; because the sceptre was separated from the tribe of Judah when he came to the throne, which was not to take place till Shiloh came, according to that celebrated prophecy of Jacob, Gen. xlix. 10.

**HUMILITY**, *hu-mil'-i-ty*—that meek temper of the mind, or that most excellent grace of the Spirit, which, from a becoming sense of the weakness of the understanding, and a conscious unworthiness, prepares the soul for faith, and produces low thoughts of ourselves, and submission to the will of God. The promise is to that man who is of a contrite and humble spirit, Isa. lvii. 15. Jas. iv. 6. 1 Pet. v. 5. who is not led into vain curious enquiries about those things which are unsearchable, but attends to the serious consideration of those things which are revealed in the word, with meekness and fear. We

have the example of our Saviour, in whom there is an union of all divine and human perfections, abasing himself to the form of a servant, in order to instruct us how to be meek and lowly, Matt. xi. 29.—*Low estate*, Matt. xi. 29. is, in the Greek, humility. Humility is that truly amiable virtue which is opposite to pride, produces contentment and peace, and renders the possessor universally esteemed.

**HYPOCRISY**, *hip-poc'-cri-cy*—dissimulation; counterfeit religion; pretended virtue or holiness; knavery cloaked with a shew of religion or moral goodness:—see the character of the Pharisees, in the 23d chapter of Matthew, where our Saviour accuses them of hypocrisy. The effectual means to cure it is a steadfast belief, that God sees sin wherever it is, and will bring it into judgment. The steadfast belief of this truth will cause frequent and solemn thoughts of God, as our inspector and judge, which is the argument made use of by our Saviour, Luke xii. 1, 2, 3.

**IDOLATER**, *i-dol'-la-ter*—a worshipper of idols, or false gods; one who pays divine honours to images, or to something besides the true God.

**IDOLATRY**, *i-dol'-la-try*—that superstitious service, honour by outward act, or religious worship, which is paid to idols, images, or that which is not God, Acts xvii. 6. 1 Cor. x. 7.; inordinate love to the creature, or immoderate, unlawful attachment to the things of the world, Col. iii. 5.

**JERUSALEM**, *Je-ru'-sa-lem*—signifies the vision or possession of peace. It was the capital or chief city of Judea, and was first called Salem, where Melchizedek was king, Gen. xiv. 18. and who, as some suppose, built it. It was called Jebus by the Jebusites, who possessed it and held the castle or fort of Sion, till David dislodged them and took the place,

1 Chron. xi. 4, 5, 7. Here Solomon, his son, built the famous Jewish temple on Mount Moriah, near Mount Sion, where Abraham was commanded to offer his son Isaac, and which place he named Jehovah-jireh, because the providence of God was there eminently seen, Gen. xxii. 2, 14. 2 Chron. iii. 1.—The word Jireh, being joined to the former name Salem, maketh Jerusalem, where *peace is seen*. This city was many times taken from the Jews, and again retaken by them; but Titus Vespasian besieged it at Easter, when there was a vast assembly of Jews from all parts, who, by their numbers, soon made provisions so exceedingly scarce, that human flesh was eaten. In about five months he took the whole city, plundered, burnt, and destroyed it in such a manner, that there was a literal accomplishment of what Christ had prophesied, namely, that there should *not be left one stone upon another*, Matt. xxiv. 2. Mark xiii. 2. Luke xix. 44.—xxi. 6. It is called Salem, Psal. lxxvi. 2. and put for the church militant, Isa. lxii. 1. The church triumphant is called the *new Jerusalem*, Rev. iii. 12.

**IMPEDIMENT**, *im-ped'i-ment*—any hindrance, obstruction, opposition, or stop whatever.

**IMPRISONMENT**, *im-pris'on-ment*—the state of being deprived of liberty, and confined or shut up in prison.

**INCORRUPTION**, *in-cor-rup'-shon*—a state incapable of corruption, not admitting decay.

**INDIGNATION**, *in-dig-na'-shon*—wrath or anger mingled with contempt or disgust, Neh. iv. 1. Esth. v. 9.; a holy displeasure against one's self for sin, 2 Cor. ii. 11.; the judgments of God, or the dreadful effects of his anger, Isa. xxvi. 20.

**INFIRMITY**, *in-fir'-mi-ty*—sickness or feebleness of body, 1 Tim. v. 23.; afflictions, reproaches, and persecutions, 2 Cor. xii. 10.; spiritual weakness, and defects in grace, Rom. vi. 19.—viii. 26.; failings

and mistakes, either through ignorance or weakness, Rom. xv. 1.

**INHABITER**, *in-hab'-it-ter*—one who inhabits, resides, or ordinarily lives in a place, or dwells in a house.

**INHERITANCE**, *in-her'-rit-ance*—the perpetual or continued possession of lands, tenements, &c. to a man and his heirs, by hereditary right; an estate in possession, whether gained by purchase or succession, Numb. xxvi. 54. Prov. xiii. 22. It signifies the nations that should become the subjects of Christ's kingdom, Psalm ii. 8.; the chosen and peculiar people of God, Psalm xxviii. 9.—xciv. 14.; the land of Canaan, Psalm lxxix. 1. The kingdom of heaven is the inheritance of the subjects of Christ's spiritual kingdom, 1 Pet. i. 4.

**INIQUITY**, *in-ic'-qui-ty*—injustice, sin, and wickedness in general, Matt. vii. 23.; original corruption, Psal. li. 5.; punishment for sin, Gen. xix. 15. Lev. v. 1.

**INSPIRATION**, *in-spi-ra'-shon*—the act of drawing in the breath, and also of breathing into any thing. It is used to signify divine wisdom, or that heavenly grace which fills the soul with extraordinary gifts, or supernatural ideas; whereby a person is able to foretell future events, and have an understanding of spiritual and divine things, above what the natural abilities of man can attain.

**INSURRECTION**, *in-sur-rec'-tion*—a seditious rising, a rebellious commotion or disturbance among the populace, on account of some real or pretended grievance.

**INTERCESSION**, *in-ter-cesh'-on*—the act of coming in between two parties at variance, in order to plead or intreat in behalf of the one that has offended, or to beg some favour. Christ intercedes for his church, by appearing for it before the Father, by presenting the merits of his sacrifice once offered,

and obtaining answers to petitions or prayers made in his name:—see Heb. vii. 25. in connection with ix. 24.—x. 10, 12, 14. and John xi. 42. It is spoken of the Holy Ghost in God's children, Rom. viii. 26.; of men interceding for temporal blessings, Jer. vii. 16.; for spiritual blessings, 1 Tim. ii. 1.; of Elias, who complained of the ten tribes, who were generally become idolaters, Rom. xi. 2.

**JURISDICTION**, *ju-ris-dic-shon*—the power or authority committed to a person, enabling him to administer justice, and decide matters brought before him; the power of a court, or the extent of any government or authority whatever.

**LAMENTATION**, *lam-men-ta-shon*—the act of lamenting, grieving, or complaining; audible grief, or loud expressions of sorrow, Jer. xxxi. 15.; such dreadful judgments as would cause most bitter lamentation, Ezek. ii. 10. Lamentations is the title of a book in the holy scriptures, the subject of which is the lamentations of the prophet Jeremiah, over the sin and misery of Jerusalem, 2 Chron. xxxv. 25.

**MAGNIFICENCE**, *mag-nif-fi-cence*—the splendour, grandeur, or stately appearance of any thing, as when greatness is added to show.

**MALEFACTOR**, *mal-le-fac-tor*—an evil doer; one who offends against the law.

**MALICIOUSNESS**, *ma-lisk-us-ness*—a malicious or spiteful disposition, ill-will; or bad design; a deliberate intention and watchful readiness to do mischief or harm to another, that has not deserved it.

**MALIGNITY**, *ma-lig-ni-ty*—malevolence, or ill-will accompanied with malice or spite; also the hostile or baneful disposition of a person; the destructive tendency or hurtful direction of a thing.

**MARANATHA**, *mar-a-nath-a*—signifies, literally, the Lord cometh, or, the Lord is come. It

was the highest degree of threatening on coming among the Jews, and is supposed to mean, let him be accursed in or at the coming of the Lord, 1 Cor. xvi. 22.

**MEDIATOR**, *me-di-a-tor*—one who intervenes or comes between two contending parties, in order to reconcile them or make them friends, Gal. iii. 20.; and is applied to Jesus Christ, who is the only peace-maker and intercessor between God and man, being himself the surety, the sacrifice, and the priest, 1 Tim. ii. 5. Moses was the mediator between God and his people, to declare unto them his word, Deut. v. 5. Gal. iii. 19.

**MEMORIAL**, *me-mo'-ri-al*—a hint to assist the memory, or that which puts one in mind of a past transaction, or event; a note in writing of something to be remembered, as being of importance and worthy of future attention.

**MINISTRATION**, *min-is-tration*—the agency, office, or service of an agent; a minister, or one who acts under another.

**MODERATION**, *mod-er-a-tion*—that happy disposition of mind, which sedately and calmly considers the reasonableness, justice, and equity of any thing that a person does, or forbears to do; at the same time making proper allowances for the opinions and conduct of others.

**MORTALITY**, *mor-tal-li-ty*—the frailty of human nature; a state of being subject or liable to death, 2 Cor. v. 4.: also any spreading, destructive disease, which increases the frequency of death.

**NECESSITY**, *ne-ces-si-ty*—the state of a thing that must needs be, when it is contrary to its very nature and principles to be otherwise, Heb. ix. 16.; poverty, or want of temporal good things, Rom. xii. 13.; force or constraint, 2 Cor. ix. 7. *Of necessity*, Luke xxiii. 17. signifies a propriety arising from custom.

**OBEDIENCE**, *o-bee-di-ence*—submission to authority; a compliance with the orders, laws, or commands of another, which is either active, as when something is done, or passive, when any thing is borne or submitted to, without repining or resistance; a conformity of our affections and actions unto the will of God, as revealed in his word, which is begun in this life, and will be perfected in heaven, Rom. vi. 16. 1 Pet. i. 14. Christ, the great Redeemer, rendered perfect obedience to the will of his Father, both in doing and suffering; by the merits of which, sinners are justified before God, Rom. v. 19.

**OBSERVATION**, *ob-ser-va'-shon*—the act of observing, noting, or remarking, according to some rule, where the sight of the eye is employed, and the attention of the mind is fixed; any notion, idea, or information obtained, as the consequence of observing or regarding attentively, &c. *The kingdom of God cometh not with observation*, Luke xvii. 20.; that is, that kingdom which God will set up in the world, will not become conspicuous and remarkable by any outward splendour or worldly pomp, but by its inward power and efficacy upon the hearts and minds of men.

**OCCUPATION**, *oc-cu-pa'-shon*—any trade, business, or employment; also the act of taking possession.

**OPERATION**, *op-per-ra'-shon*—the act of working, or performing something; of producing an effect, or bringing any thing to pass; the work performed; the effect produced.

**OPPOSITION**, *op-po-zish'-on*—the endeavour or struggle of contrary parties, opposed or set one against the other; hostile resistance, unfriendly hindrance, or any opposing obstacle; contrariety of affections; of interests, or of measures.

**OVERSEER**, *over-se'-er*—one who looks after



any appointed number of persons, or takes care of some particular business: also an officer who has the care of the parochial poor, and whose business is to make suitable provision for them.

**PERPLEXITY**, *per-plex-i-ty*—distraction of mind, or that confused state of suspense, where the attention is unsettled or unfixed, and the train of thoughts disturbed with doubt and uncertainty; an intricate entanglement; an unintelligible difficulty.

**PERSECUTION**, *per-se-cu'-shon*—any unjust or violent act of oppression, abuse, or ill-usage, especially against innocent persons on account of religion; the state of being persecuted or harassed with repeated acts of vengeance or enmity.

**PERSEVERANCE**, *per-se-ve'-rance*—constancy, firmness, or uniform steadiness in any cause, opinion, or practice; as a constant profession of the truth, a steady continuance in the way of salvation, Eph. vi. 18.

**PHILOSOPHY**, *fi-los'-so-fy*—the love of wisdom; the study and knowledge of natural productions, and of moral obligations; or the act of searching into the reason, nature, and properties of visible objects, and enquiring into their causes, effects, and laws, as well as of discovering the motives or principles which influence the mind of man, and ascertaining the rules or laws which should govern his conduct and regulate his actions in society. In scripture it signifies pagan or false wisdom, in opposition to the wisdom of Christ, and true religion, Col. ii. 8.

**PHYLACTERY**, *fi-lac'-ter-y*—signifies a thing to be particularly observed. It was a bandage worn by the Jews, in which were written, on scrolls of parchment, passages of scripture, or some memorable sentences.

**PREEMINENCE**, *pre-em'-mi-nence*—the conditions or qualifications, which give a person the pre-

ference or superiority over others; superior excellence, precedence, or priority of place; superiority of power or influence.

**PREPARATION**, *prep-er-a'-tion*—previous measures, or the state of preparatory arrangement by a regular process; the act of preparing, setting in order, or making ready before-hand, materials for any work; of fitting or qualifying for any purpose or office; also the thing prepared.

**PRESBYTERY**, *pres-by-ter-ry*—eldership, or the body of elders, whether priests or laymen.: also church government by elders, or an assembly of priests, together with lay-elders, for the exercise of church authority or discipline.

**QUATERNION**, *qua-ter-ni-on*—the number four, as a file of four soldiers, Acts xii. 4.

**REFORMATION**, *ref-for-ma-tion*—the act of reforming or amending abuses, errors, &c. in ourselves or others; or leaving off bad practices, and returning to the pure worship of the only true God, and the strict performance of every moral duty. It is applied in a particular manner to the time and act, when the Protestants separated from the church of Rome, and, forsaking its several notorious popish corruptions and gross innovations, returned to the primitive state of religion as contained in the word of God.

**REPETITION**, *rep-e-tish-on*—the act of repeating or saying the same words often over, of executing or doing the same thing, or of performing or practising the same action twice: also recital from memory, as distinct from reading.

**REPUTATION**, *rep-u-ta-shon*—a favourable opinion formed of a person's character, from his general good conduct; credit or honour for some

extraordinary acquirements of the mind, for large hereditary possessions, or considerable acquired property; an established character, or good name, in the opinion of others.

**RESTITUTION**, *res-ti-tu'-shon*—the act of recovering or giving back what had been lost or taken away; of restoring or bringing back a person or thing, from ruin or loss, to a former state or condition. Thus Jesus Christ came to raise man from a state of ruin, and to restore him to the image of God, which was lost by the fall, in the transgression of Adam, Acts iii. 21.

**RESURRECTION**, *rez-ur-rec'-shon*—the act of rising from the dead, or returning again to life; and commonly means the general resurrection, or the rising of dead bodies again to life at the last day, or the end of the world, Job xix. 25. —xxvi. 27. —John v. 28, 29. when it is said, the soul and body, being re-united, must stand before the judgment seat of Christ, and be admitted to eternal happiness, or doomed to endless misery. The doctrine of the resurrection was unknown to the wisest heathens, and is peculiar to the gospel. They had some glimmerings of the soul's immortality, but no knowledge of the reviving of the body. The resurrection of Christ, or his release from the grave, is a clear and evident proof, that our debt has been paid, and divine justice has received full satisfaction. On this doctrine of Christ's power over death, and his discharge from the grave, which was most solemnly published to the world, are built our faith in his promises, and our hope of life and glory, Rom. iv. 25. A grain of corn, sown in the earth, is the image made use of by our Saviour and the apostle Paul to represent the resurrection, John xii. 24. 1 Cor. xv. 36.; where it is shewn, that the corruption or death of the seed is a disposition to life. The instances

which God gives of his power in the works of returning nature, as the product of flowers and fruits in their season, instruct us how easily he can make those that are in the dust to awake again to life.

**REVELATION**, *rev-e-lá-shon*—the act of revealing or making known a thing, which before was a secret; as the communication of sacred, mysterious, and divine truths, by some extraordinary method, or supernatural means; which was done by Jesus Christ from heaven, and by teachers inspired by the Holy Ghost. Besides the remarkable circumstances attending the conversion of St. Paul, that apostle mentions three particular instances, where he received special divine direction, and acted under the immediate and gracious influence of the Spirit of God, Gal. i. 12.—ii. 2. Eph. iii. 3. The last book of the New Testament is called by this name, which contains prophecies or predictions concerning the state of the church in future ages.

**RIGHTEOUSNESS**, *ri-te-us-ness*—that upright life and correct conversation, which proceed from a pious and holy disposition, inclining a person to render unto God the worship due, and be just in his dealings with all men. It signifies that perfection of the divine nature, whereby God is most holy in himself, and most just in all his dealings with his creatures, Job xxxvi. 3.; the active and passive obedience of Christ, whereby he perfectly fulfilled the law, and satisfied the justice of God, which being imputed to the elect, and received by faith, they stand acquitted before God, have their sins pardoned and their persons accepted, and are finally brought to eternal glory, Dan. ix. 24. Christ is called, *the Lord our righteousness*, Jer. xxiii. 6: as being the procurer, and bestower of all the righteousness and holiness which are in believers.

**SALUTATION**, *sal-lu-tá-shon*—the act of sa-

luting, greeting, or addressing a person at meeting; any expression of kindness, respect, or civility, by word or deed.

**SAMARITAN**, *sa-mat'-i-tan*—a sect among the Jews, who rejected all the scriptures, save only the five books of Moses. They denied the resurrection, but held there were angels. There was a strong inveterate hatred between this people and the Jews, and no dealings were permitted, John iv. 9.

**SANCTUARY**, *sanc-tu'a-ry*—a sanctified or holy place; an asylum or place of refuge. It is taken for a refuge, defence, or protection, Isaiah viii. 14. Ezek. xi. 16. Among the Jews, the sanctuary was that part of the Temple of Jerusalem which was the most sacred, and the most retired; in which was kept the ark of the covenant, and into which none but the high-priest was allowed to enter, and he but once a year, on the day of expiation. The same name was given to the most sacred part of the Tabernacle, in the wilderness. Each place was called the *Sanctuary*, or the *Holy of Holies*, or the *most Holy Place*, Lev. iv. 6. 1 Kings vi. 16.

**SECURITY**, *se-cu'-ri-ty*—something given as a pledge or warrant for the certain performance of some particular engagement; also safety from any danger, or freedom from fear, real or apprehended.

**SEVERITY**, *se-ver'-i-ty*—cruel treatment; harsh language; great strictness; the opposite of meekness; also stern gravity; rigid conduct.

**SHAMEFACEDNESS**, *shame-fa-ced-ness*—modesty, bashfulness, or timidity, which shuns observation, 1 Tim. ii. 9.

**SIMILITUDE**, *si-mil'-i-tude*—the resemblance or likeness which one person or thing bears to another; a comparison by which any thing is illustrated, explained, or made to be more clearly understood, Hosea xii. 10.

**SIMPLICITY**, *sim-ple'-i-ty*—plainness; as op-

posed to art or cunning; faithfulness, as opposed to deceit or fraud; impartiality, as opposed to favour or affection; and liberality, distributing according to the necessity of those relieved, Rom. xii. 8.: also plainness, as opposed to fineness.

**SINCERITY**, *sin-cer-i-ty*—purity of mind; honesty of intention; truth, as when the heart and tongue agree; uprightness, as when an action is performed without any gloss, pretence, or cover; the opposite of hypocrisy, or double-mindedness. The Latin word *Sincerus*, is derived from *sine* and *cera*, that is, without wax. Therefore, the expression, pure honey, separated from the wax, applied in a figurative sense, conveys a very correct and beautiful idea of the apostle's meaning, when he speaks of *sincerity and truth*, or of purity and truth, which he sets in opposition to the leavened bread of impurity and unrighteousness, 1 Cor. v. 8.

**SOBRIETY**, *so-bri-e-ty*—soundness of mind, as when a person has a right use of his understanding, and a perfect command of his temper, and entertains serious, sedate, and prudent thoughts; gravity of manner; regularity in behaviour; general temperance; freedom from any irregular desires or unlawful passions.

**SUFFICIENCY**, *suf-fish-en-ey*—that state of means or qualifications which is adequate or equal to the end proposed; competence, or a supply equal to want, or enough to satisfy necessity.

**SUPERSCRPTION**, *su-per-scrip-shan*—that which is written or marked on the top or outside of any thing. It was the custom of the Romans, to write on a table or board the crime for which any man suffered death, to carry it before him to the place of execution, and put it over his head. Hence the propriety of these expressions in the Evangelists, *the superscription of his accusation*, Mark xv. 26.; *over his head his accusation written*, Matt. xxvii.

37.; and simply *superscription*, Luke xxiii. 38.; and *title*, John xix. 19. The crime then of our Saviour was, that he allowed himself to be called **THE KING OF THE JEWS**.

**SUPERSTITION**, *su-per-sti-ti-on*—vain foolish fears, extravagant fancies, or mistaken devotion in divine worship; false notions, scrupulous nicety, or too much useless ceremony in religion, without due regard being paid to the attainment of inward holiness, accompanied by a correct moral conduct.

**SUPPLICATION**, *sup-pli-ca-shon*—the act of imploring or begging on the knees, of making a humble request, or of delivering an earnest and submissive petition or prayer.

**TABERNACLE**, *tab-er-na-ke*—a tent, booth, or slight temporary building made of wood, and suitable to be carried about from place to place as occasion required, where the Israelites performed their religious exercises, offered their sacrifices, and worshipped God, during their long protracted journey in the wilderness; and where, till the building of the temple, the ark of the covenant was kept—which was a symbol of God's gracious presence with the Jewish church, Exod. xxvi. 1. Heb. ix. 2, 3. The feast of tabernacles was celebrated after harvest, in remembrance of their dwelling in tents, in their passage through the wilderness. They returned thanks to God for the fruits of the earth, and were put in mind, that they were only pilgrims and travellers in this world, Lev. xxiii. 34. The tabernacle was a type of Christ's human nature, wherein God dwells really, substantially, and personally, Heb. viii. 2.—ix. 11. The natural body is the tabernacle of the soul, 2 Cor. v. 1. 2 Pet. i. 13. *Tabernacle*, Psalm xv. 1. signifies the true church militant.

**TESTIMONY**, *tes-ti-mon-y*—public evidence, open proof, Acts xiv. 3. It signifies the gospel,

which testifies of Christ, and declares the will of God concerning the way of saving sinners, 1 Cor. i. 6.—ii. 1. 2 Tim. i. 8.; the two tables of stone, whereon the law, or ten commandments were written, and which were witnesses of the covenant made between God and his people, Exod. xxv. 16, 21.—xxx. 18.; the book of the law, which testifies of God's will and man's duty, 2 Kings xi. 12.; the whole scripture, or word of God, which declares what is to be believed, practised, and expected by us, Psalm xix. 7.

**TRIBULATION**, *trib-u-lá-shon*—great sorrow of soul; distress of mind; vexation of spirit; disturbance in life, arising from persecution, or any lengthened harassing annoyance.

**UNBELIEVER**, *un-be-liev'er*—an infidel, one who does not believe the truth of what another asserts, or give credit to the statement, from not being convinced or satisfied of the real fact. It is most commonly applied to the person, who does not believe the scriptures to be the inspired word of God, and consequently denies the fall of man, his restoration by the atonement of Jesus Christ, and the renewal of his nature by the operation of the Holy Ghost. The final state of unbelievers may be seen in Rev. xxi. 8.

**UNCORRUPTNESS**, *un-cor-rupt'ness*—pure intention, upright conduct, correct simplicity of behaviour; also freedom from imperfection or decay.

**UNDERSTANDING**, *un-der-stand'-ing*—the intellectual faculty, or that power of the mind, whereby it clearly apprehends or distinctly perceives ideas, takes knowledge of things, and forms an exact judgment of them.

**UNGODLINESS**, *un-god'-li-ness*—wickedness, arising from a want of piety; profaneness, proceeding from the neglect of God and his laws.



**VIRGINITY**, *vir-jin'-i-ty*—the state or condition of a virgin, or an unmarried person, who has preserved her purity.

**VISITATION**, *vis-i-ta'-shon*—the act of visiting, or going to see a person or a place, as a bishop to inspect a college, church, &c. It signifies a judgment from heaven, or a judicial evil sent by God, Jer. x. 16.—xi. 23.—xxiii. 12.—xxviii. 44. Mich. vii. 4; an offer of mercy, or tendered communication of divine love, Luke xix. 44. 1 Pet. ii. 12. God visits in the way of judgment and wrath, as well as of mercy and love; to punish the guilty, as well as to deliver the penitent.

## NOUNS, NAMES, OR SUBSTANTIVES,

### *Of Five Syllables.*

**ABOMINATION**, *a-bom-mi-na'-shon*—a thing hateful and loathsome, and which ought to be hated and loathed, as sin in general, Isaiah lxvi. 3. Ezek. xvi. 50.; idolatry, an idol, 2 Kings xxiii. 13. Isaiah xlv. 19.; evil doctrines, and bad practices, Rev. xvii. 4. It signifies the Roman army that destroyed the Jewish temple and polity, Matt. xxiv. 15.

**ADMINISTRATION**, *ad-min-nis-tra'-shon*—the act of managing, or taking care of the affairs of a state, or of a private person; also the executive or acting part of government, as those to whom the care of public affairs is committed.

**COMMUNICATION**, *com-mu-ni-ca'-shon*—the act of imparting, or discovering something to an-

mother; of instructing or teaching those who want knowledge, or relieving those who stand in need of assistance.

**DISOBEDIENCE**, *dis-o-bé-di-ence*—a breach of the duty due to superiors; the act of disobeying the lawful commands, or slighting the authority of one in power; a refusal to comply with the reasonable advice of friends.

**DISSIMULATION**, *dis-sim-u-la'-shon*—the act of hiding or concealing any evil design, or intended mischief, under cover of false appearances, or the specious pretence of friendship, honesty, kindness, or fair dealing; hypocrisy, or the art of dissembling.

**EDIFICATION**, *ed-i-fi-ca'-shon*—the act of building up a person in the faith; improvement in knowledge and holiness, or instruction in matters of religion, from public or private teaching; but it is particularly applied to the effect produced by preaching before a congregation, &c. 1 Cor. xiv. 3.

**EXAMINATION**, *egz-am-i-na'-shon*—the act of examining, enquiring, or searching into the truth or falsehood of any matter in doubt, or subject under investigation, Acts xxv. 26: also an attempt to ascertain the qualifications of a person for the performance of some employment, or the due discharge of the duties of some particular office; a trial to prove the fitness or propriety of a thing for some particular use or purpose; any trial or proof by experiment or witnesses.

**EXECUTIONER**, *ek-se-cú-shon-er*—any one who performs, executes, or completes what he is ordered to do; but it is more properly restrained to him, who performs the last act of the law, and inflicts such punishments on criminals as they are condemned to suffer, particularly the punishment of death.

**GENEALOGY**, *je-ne-ol-o-jy*—a list of ancestors; an account or history of the rise, progress, and present state of any person, or family, shewing the regular descent or succession, in the direct or collateral line. The exactness of the Jews in this respect, was ordered by the special providence of God, that it might be certainly known, of what tribe and family the Messiah was born: in other respects, when done out of ostentation rather than with a view to edification, such circumspection was unnecessary, and such minute exactness vain, to preserve the distinctions of the several tribes and families, as will appear from the words of the apostle Paul, 1 Tim. i. 4. Tit. iii. 9.

**HOSPITALITY**, *hos-pi-tal-i-ty* love or kindness to strangers, expressed in entertaining them and using them kindly, Rom. xii. 13. 1 Tim. iii. 2. The first christians were hospitable and kind to all strangers, but particularly to those of the same faith and communion; and St. Paul makes use of Abraham's and Lot's conduct, mentioned Gen. xviii. 2, 3. —xix. 1, 2, &c. as examples to encourage and persuade them to the exercise of hospitality, Heb. xiii. 2. Hospitality is recommended to the faithful, to be *used one to another without grudging*, 1 Pet. iv. 9.

**HUMILIATION**, *hu-mil-i-a'-shon*—the act of humbling or abasing one's self. Humility is the state of that person's mind who has low thoughts of himself, founded upon the knowledge of his own imperfections and unworthiness, and his dependence upon God's assistance: humiliation is that state of mind exercised under trying circumstances. It signifies any solemn act of devotional mortification, or external expression of conscious guilt and unworthiness, in an individual or a nation, shewn by fasting, prayer, &c.

**IMAGINATION**, *im-mad-jin-a'-shon*—the first ideas, purposes, and motions of the soul, Gen. vi. 5.; that faculty or power of the mind, whereby it sees and compares the representations or images of external or outward things, and thereby becomes capable of concluding or agreeing upon what is fitting to be done, or let alone; corrupt or vain reasonings, 2 Cor. x. 5.

**IMMORTALITY**, *im-mor-tal-i-ty*—a state of unchangeable existence, that has no end; a life not subject to death, or that will never cease to be, 1 Cor. xv. 53.; that complete glory and perfect eternal blessedness which the saints enjoy in heaven, Rom. ii. 7.

**IMPORTUNITY**, *im-por-tu-ni-ty*—a petition for something expressed in very strong, urgent terms, and often repeated; any unseasonable and incessant solicitation, that will not cease to molest from any denial or repulse.

**INCONTINENCY**, *in-con'-ti-nen-cy*—indulgence in unlawful pleasure; want of chastity; want of mental purity.

**INTERPRETATION**, *in-ter-pre-ta'-shon*—the act of explaining or making known what was dark or hidden, contained in a strange language, or expressed in doubtful words, 1 Cor. xii. 10.; the exposition or explanation of any thing of doubtful sense or import, 2 Peter i. 10.; the gift of expounding or setting forth the meaning of visions and dreams, Gen. xl. 8.

**JUSTIFICATION**, *jus-ti-fi-ca'-shon*—deliverance by pardon from the guilt of past sins, or that gracious act of God, whereby he pardons and accepts the sinner on the account of Christ's righteousness and death; the merits of which are received by faith, and applied by the Spirit, Rom. v. 16, 18.

**Justification**, which precedes or goes before sanctification, was confirmed and ratified by the resurrection of Christ, Rom. iv. 25. and is manifested by the good works of believers, James ii. 21, 24, 25.

**LASCIVIOUSNESS**, *las-civ'-vi-us-ness*—lustful desires; wanton conduct; lewd, indecent talk; loose, wicked conduct.

**LIBERALITY**, *lib-ber-ral'-i-ty*—a liberal or generous disposition; a free and open-hearted generosity in giving charitable donations; the act of distributing largely to the necessities of others; the money or goods bestowed, 1 Cor. xvi. 3.

**MANIFESTATION**, *man-ni-fes-ta'-shon*—the act of discovering, making evidently appear, or shewing plainly what before was concealed, or not sufficiently known; the discovery made; the publication of any fact.

**OPPORTUNITY**, *op-por-tu'-ni-ty*—a fit or suitable place, a proper or convenient time for doing any thing; the suitableness of circumstances for a particular end.

**PARTIALITY**, *par-shi-al'-li-ty*—unequal judgment; a bias or leaning without reason to one side more than to another, contrary to the rules of justice and equity.

**PRINCIPALITY**, *prin-ci-pal'-i-ty*—sovereignty or supreme power; the country which gives title to a prince; an order among angels. *First state*, Jude 6. signifies principality.

**PROPITIATION**, *pro-pish-i-a'-shon*—an atonement or expiatory act for the guilt of a crime, whereby the punishment threatened is averted or turned away; a sacrifice offered to God to appease his

wrath by satisfying divine justice, and to procure his favour for the offender. Jesus Christ is *the propitiation for our sins*, 1 John ii. 2.—iv. 10.; that is, the atoning sacrifice:

**PURIFICATION**, *pu-ri-fi-ca'-shon*—the act of making pure, or cleansing from guilt; but it is especially considered as relating to the religious rite or ceremony performed by the Jewish women after child bearing, Luke ii. 22. Acts xxi. 26.

**REGENERATION**, *re-jen-er-a'-shon*—the new birth, or a spiritual change from carnal nature to a christian life. This renovation or entire change of the soul, with all its affections, which is to be effected only by the spirit and grace of God, is called the new birth; and consists in the infusion of spiritual life into the soul, whereby it is enabled to perform spiritual actions and live to God, Tit. iii. 5. Rom. xiv. 8. In scripture, it is also used in another sense, for that new life which is expected at the general resurrection, and restitution of all things, when Jesus shall sit on the throne of his glory, Matt. xix. 28. Acts iii. 21.

**SANCTIFICATION**, *sanc-ti-fi-ca'-shon*—the act of separating or setting apart any person or thing to a religious use, or holy purpose; the act of making holy, or freeing from the dominion or power of sin; also the state of being holy. Justification is the absolution of a sinner from the guilt of sin, and an acquittal from the punishment of death; sanctification is a change from evil to good. Justification consists in the remission or forgiveness of sins through the merits and death of Christ; sanctification is the renovation or renewal of our nature by the Holy Ghost.

**SIGNIFICATION**, *sig-nif-fi-ca'-shon*—the sense or meaning of something expressed by signs or

words; also the act of making known any thing by signs, or otherwise.

**SUPERFLUITY**, *su-per-flu-i-ty*—abundance, or more than enough; excess, or a plentiful supply beyond what is convenient, useful, or necessary.

**UNCIRCUMCISION**, *un-cir-cum-cizh'-on*—the omission or want of circumcision; an uncircumcised state, which in scripture frequently means a hardened, impenitent, or sinful state, as the uncircumcised in heart, &c. are the obstinately wicked, Acts vii. 51.

**UNRIGHTEOUSNESS**, *un-ri'-te-us-ness* or *un-rit'-shus-ness*—wickedness, injustice.

**VARIABLENESS**, *va'-ri-a-bet-ness*—changeableness, inconstancy, uncertainty; a state that is liable to alter or vary.



## NOUNS, NAMES, OR SUBSTANTIVES,

### *Of Six Syllables.*



**IMMUTABILITY**, *im-mu-ta-bil-i-ty*—a state which by nature is not subject to change or alter, but remains fixed and firm.

**RECONCILIATION**, *rec-con-cil-i-a'-shon*—a renewal of friendship, kindness, or favour; the act of making those friends who were before at variance. Sin is the cause of enmity between God and the

souls of men ; to remove which, Christ's blood was shed, that he might make atonement for the sins of the whole world ; the merit and efficacy of which are received by faith. The three things required of the Mediator, who procures reconciliation, are,—to satisfy the offended party for the wrong done, Eph. ii. 16. ; to make intercession for the offender, Isaiah liii. 12. ; to provide that the offender do not offend any more, John xvii. 22. The ministry of the gospel is called *the ministry of reconciliation*, 2 Cor. v. 18. because terms of reconciliation are thereby published, and declared to such as are yet enemies to God.

**UNPROFITABLENESS**, *un-prof'-i-ta-bel-ness*—uselessness, a state without use or advantage, from which no benefit arises.



## ADNOUNS, ADJECTIVES, OR QUALITIES,

*Of One Syllable.*

**ALL**, *all*—the whole, each, and every one. It signifies every person, 2 Cor. v. 10.; some of all nations and degrees, Tit. ii. 11.; many, or the greatest part, Matt. iii. 5. Phil. ii. 21.; those that believe, John xii. 32.; plentiful or perfect, Rom. xv. 13.

**APT**—fit or proper; qualified, inclined, ready, disposed, 1 Tim. iii. 2. 2 Tim. ii. 24.

**BAD**—ill, the opposite of good; corrupt, wicked, hurtful.

**BARE**—naked, or without covering, Lev. xiii. 45. plain or real, 1 Cor. xv. 37.; deprived of outward comfort, Jer. xlix. 10.: also uncovered, or without concealment; poor, or without plenty.—*Made bare his holy arm*, Isa. lii. 10. that is, hath discovered and put forth his great power, which for a long time seemed to be hid and unemployed.

**BASE**—mean, low, vile; worthless, or without value; of low station or mean account.

**BLACK**—dark, as opposed to white in colour, Matt. v. 36.: also sullen, wicked.

**BLIND**, *blind*—wanting the faculty of seeing, or deprived of the natural sight, John ix. 1.; dark in the intellect or understanding, whether wilfully and obstinately ignorant, as the Scribes and Pharisees, in matters which concern salvation, Matt. xv. 14.; or easily misled and seduced by the pernicious counsel

of others, through simplicity and ignorance, Deut. xxvii. 18. Matt. xv. 14. It is applied to ignorant ministers, Isa. lvi. 10.; to deceitful teachers, who are blinded by their own interest against any conviction, Matt. xxiii. 16.; to an ignorant people, Rom. ii. 19.

**BOLD**, *bold*—stout, daring, having great courage, resolution, confidence, &c.

**BOND**—captive, or made a prisoner; in a state of servitude. *Op.* to free.

**BOTH**, *both*—the two.

**BRIGHT**, *brite*—full of light, shining, or exhibiting lustre; clear or evident.

**BROAD**, *brode*—wide, much extended in width, or from side to side.

**CHASTE**—pure and undefiled, 2 Cor. xi. 2.; true to the marriage bed, Tit. ii. 5.; uncorrupt, and without obscenity, impurity of thought, or immodest words, 1 Peter iii. 2.

**CHIEF**, *cheef*—principal, or most eminent, Acts xiii. 50.—xxii. 30.; best or most valuable, 1 Sam. xv. 21.; dearest or most familiar, Prov. xvi. 28.; most in esteem and reputation, Luke xiv. 1. 2 Cor. xii. 11.; most forward and active, Ezra ix. 2.; highest, uppermost, or first in order, Matt. xxiii. 6.; most remarkable and wonderful, Job xl. 19.

**CLEAN**, *clene*—pure, free from dirt or filth; neat. It signifies free from the guilt of sin by the blood of Christ, Psalm li. 7.; delivered from the power of sin by sanctifying grace, John xiii. 10.; that which may be lawfully used, Luke xi. 41.; guiltless or innocent, Acts xviii. 6. *The fear of the Lord is clean*, Psalm xix. 9. that is, the holy law of God, which works a due fear of God in the heart, and teaches men how to worship him, is sincere and unadulterated, without mixture or imperfection.

**CLEAR**, *cleer*—bright, fair without blemish.

pure without mixture, innocent without blame; made plainly evident by demonstration.

**CLOSE**—shut fast; private or secret, Luke ix. 36.; near to or adjoining, Acts xxvii. 13.

**COLD**, *côld*—devoid of heat, not warm; unaffected, indifferent, or without zeal, Rev. iii. 15.

**DARK**—obscure, gloomy, or not having light, John vi. 17.—xx. 1. 2 Pet. i. 19.; ignorant, or not enlightened by knowledge, Luke xi. 36.: also blind, or without the enjoyment of light.

**DEAD**, *ded*—*nat.* deprived of life; *spir.* lying under the power of sin, and devoid of grace, Eph. ii. 1. 5. 1 Tim. v. 6.; such as have no being at all, but are extinct, both body and soul, Matt. xxii. 32. as the Sadducees thought all mankind would be: but our Saviour confutes this opinion, and shews from scripture, that God is *the God of the living*, that is, of such whose souls still live and are in being, and whose bodies, though now dead, shall be made alive again.

**DEAF**, *def*—wanting the sense of hearing; deprived of the power of distinguishing sounds.

**DEAR**, *deer*—beloved, highly valued, or esteemed; costly, or of great price.

**DEEP**—being far to the bottom, measuring from the surface downward; low in situation.

**DRUNK**—intoxicated, or disordered in the senses and reason, by means of taking any strong liquor to excess.

**DRY**—wanting moisture, thirsty, being without rain. *Dry ground*, Isa. liii. 2. refers to the mean original of our Saviour; the Jewish nation, at that time, being poor, despised, and enslaved; and the royal family of David poor, decayed, and contemptible. *Dry tree*, Luke xxiii. 31. signifies those who, like dry wood for the fire, are fitted only for

destruction. The prophets sometimes compare a barren and unfruitful people to a *dry land*, Isa. xli. 18.

**DUE**—owing, unpaid, or what a person has a right to demand, Matt. xviii. 34.; proper, necessary, Rom. xiii. 7. Luke xxiii. 41. 1 Cor. vii. 3.

**DULL**—heavy or stupid, not capable of learning readily: also heavy or slow of motion; dark or gloomy.

**DUMB**, *dum*—incapable of speaking for want of natural ability, Exod. iv. 11; deprived of speech; mute or not using words, as one who cannot teach others for lack of grace and knowledge in himself, Isa. lvi. 10.; unwilling to speak, being submissive and silent under the dispensation of God's providence, Psalm xxxix. 2, 9.

**EACH**, *eatsh*—*pron.* either of two; every one of any number.

**FAIR**, *fare*—not foul, free from rain, Matt. xvi. 2.; creditable, above contempt, or without disgrace, Gal. vi. 12.; plausible, or kind and tender in appearance, Rom. xvi. 18.; white in the complexion, and pleasing to the eye, Gen. xii. 11, 14. Acts vii. 20.

**FALSE**—not morally true, expressing that which is not thought, Luke xix. 8; not physically true, pretending or conceiving that which does not exist, Prov. xxv. 14. Zech. x. 2; counterfeit, not real, Matt. vii. 15.—xxiv. 11, 24. 2 Pet. ii. 1.; not honest or just, Prov. xi. 1.—xx. 23; deceitful and delusive, declaring falsehood, Prov. xvii. 4. Tit. ii. 3.

**FAST**—firmly fixed, that it cannot be moved, Psal. xxxiii. 9. Acts xvi. 24.; close by or near, Ruth ii. 8, 21.; close or firm in adherence, Job xxxviii. 38.

**FEW**, *fu*—not many in number.

**FIERCE**—cruel, furious, easily enraged, Job iv.

10.; outrageous, or vehement in rage; eager of mischief and ready to act with violent impetuosity, Gen. xlix. 7. Matt. viii. 28.; strong, or forcible, Jas. iii. 4.

FINE—thin, nice, delicate, as linen, Luke xvi. 19. Rev. xviii. 12, 16. being the opposite of coarse; pure, refined, free from dross, as metals; Ezra viii. 27. Psal. xix. 10.; of good quality, and free from any foreign mixture, as flour, &c. Lev. ii. 1. Rev. xviii. 18.: also handsome or elegant in appearance.

FIRM—steadily fixed, and free from danger, as on a safe foundation, Josh. iii. 17.—iv. 3.; settled and made secure, as a bargain, Dan. vi. 7. constant; steady, unshaken, Heb. iii. 6.

FIRST—earliest in time, or first in order, Matt. x. 2. 1 Cor. xv. 47.; highest in dignity, Dan. vi. 2. *Chiefly*, Rom. iii. 2. in the original *first*, and also *best*, Luke xv. 22: in Greek *first*, signify chief or most excellent. The privileges of the first born among the Hebrews are regulated by Moses, in Deut xxi. 15, 17. The first born of male children and tame beasts of service, were to be consecrated to the Lord, Exod. xiii. 1.—xii. 13. The clean beasts were to be offered in sacrifice, but the children and unclean beasts were to be redeemed, Num. xviii. 15, 16. First fruits, among the Jews, were presents which were offered to God, of the corn and other fruits of the earth, as a token of their submission and dependence, and that the rest might be sanctified into a blessing to the owner, Lev. xxiii. 10, 11, &c. First fruits of the Spirit,—see Earnest.

FIT—meet, right, proper, convenient, suitable, as a thing should be.

FOUL—filthy, impure, unclean; not bright, stormy, Matt. xvi. 3. evil or wicked, Mark ix. 25.

FREE—at liberty, under no restraint, opposite to bond, 1 Cor. xii. 13. Gal. iii. 28. Eph. vi. 8.; exempt, innocent, or clear, Rom. vi. 18, 22.

**FRESH**—cool, new, not stale, not salted: also lately done, or just come to pass.

**FULL**—filled, satisfied with, Isa. i. 11.; perfect and complete, as that which wants nothing, 2 John viii.; puffed up with self-conceit, and proud of their own sufficiency and importance, so as to feel no need of Christ, Luke vi. 25.

**GAY**, *ga*—fine, having much ornament: also brisk, lively, cheerful.

**GLAD**—cheerful, gay, joyful, or elevated with joy, well pleased.

**GOOD**, *gud*—proper, having the qualities desired; virtuous, or having moral qualities, such as are wished, Matt. xxv. 21.; exact in what is just, Matt. xx. 15.; perfect in holiness, Matt. xix. 17.; undamaged, wholesome, complete, &c. *Op.* to evil.

**GRAVE**—solemn, serious, sedate, modest; not light of carriage or behaviour.

**GREAT**, *grate*—large in bulk or number; having any quality in a high degree; considerable in extent or duration; rich, powerful, noble.

**GREEN**—of the colour of grass; raw, imperfect, unripe, young, &c.

**GROSS**, *grose*—thick, fat, bulky; stupid, dull; coarse, rough, opposite to delicate.

**HALF**, *haf*—one of two equal parts.

**HALT**—lame, crippled, Luke xiv. 21.

**HARD**—firm, solid, in opposition to soft; cruel, difficult to be borne, Exod. i. 14.; powerful, 2 Sam. iii. 39.; difficult, Exod. xviii. 26.; not easy to be understood, Ezek. iii. 5, 6.; severe, rigorous, austere, Matt. xxv. 24.

**HIGH**, *hi*—tall, lofty, rising above, elevated in place; as the high places, on certain mountains, where the heathens and Jews worshipped idols, and committed all manner of impurities in the greatest

disorder, 1 Kings xviii. 19. 2 Chron. xv. 17. Solomon, in the beginning of his reign, went to Gibeon to sacrifice there, 1 Kings iii. 3, 4.; but after the temple was built at Jerusalem, and a place prepared for the fixed settlement of the ark, it was not lawful to offer sacrifices out of the temple. It signifies exalted in nature, in power, and perfections; and *the Most High*, is a title given to the Supreme Being, in various parts of Scripture. *Op.* to low.

**HOT**—having a great degree of warmth, and the power of exciting the sense of heat; eager, keen in desire, Rev. iii. 15. *Op.* to cold.

**JUST**—upright, honest, and sincere in all actions and dealings with others, Luke xxiii. 50. It is applied to the great Creator, who is essentially just and righteous, and the fountain of justice, Deut. xxxii. 4.; to Jesus Christ, called *the Just One*, Acts iii. 14.; who in his life and death answered the perfect justice of the law of God, 1 Pet. iii. 18. It signifies faithful to his promise, and keeping his word, 1 John i. 9.; mild and indulgent, Matt. i. 19.; innocent, or pure, Matt. xxvii. 19, 24.

**KIND**, *kínd*—affectionate and well disposed, Eph. iv. 32.; tender in itself, obliging to others, and submissive to God under all the dispensations of his Providence, 1 Cor. xiii. 4.; favourable, beneficent, doing good, Luke vi. 35.

**LAME**,—crippled, maimed, or enfeebled in the limbs, Prov. xxvi. 7. It is taken, *corporally*, for having an imperfect use of some limb or member of the body, 2 Sam. iv. 4. Acts iii. 2.; *figuratively*, for idols, 2 Sam. v. 6. being blind gods and not able to walk; for the weakest or meanest, Isa. xxxiii. 23.; *spiritually*, for such as are halting in their minds between two opinions, Heb. xii. 13.

**LARGE**, *lardje*—great, big, or ample, Mark xiv.

15.; extensive, or reaching a great way, Genesis xxxiv. 21.; much, Matt. xxviii. 12. *Op.* to small.

**LEAST**—the smallest of more than two things; the lowest in degree. In grammar, the superlative degree of little.

**LESS**—the smaller of two things; a degree lower than another. In grammar, the comparative degree of little.

**LEWD**, *lude*—wicked, vile, lustful. It is applied to one that delights in filthy, profane words, in wanton or riotous actions.

**LIGHT**, *lite*—not having weight, as when a body does not tend to the centre of the earth with great force, but may be sustained with very little resistance. *Op.* to heavy. It signifies not burdensome, but easy to be borne or carried, Matt. xi. 30.; not afflictive, but easy to be endured, 2 Cor. iv. 17.; slight, wanting worth or importance, 1 Sam. xviii. 23.; also fickle, trifling, unsettled, unsteady.

**LIKE**—similar, or equal, as of the same quantity or quality: resembling, representing, or imitating another person or thing.

**LONG**—of any certain measure in length, without regard to width, 1 Cor. xi. 14, 15.; reaching to a great distance, Deut. xiv. 24.—xix. 6.; not soon ceasing or coming to an end, Exod. xx. 12. Matt. xxiii. 14. Acts xxvii. 21.

**LOUD**—sounding with a high tone, so that the noise may be heard at a considerable distance, or strike the ear with great force.

**LOW**, *lo*—not rising far upwards, Ezek. xvii. 3, 24.; not elevated or high in situation, Isa. xxxii. 19.; not high in rank, or station of life, Job v. 11. Luke i. 48, 52.; humble, not proud or arrogant, Ezek. xxi. 26. Jas. i. 10. *Lower parts of the earth*, in Isa. xlv. 23. signify the valleys; in Psalm lxiii. 9. Eph. iv. 9. the grave, or the state of the dead. *Op.* to high.

**MAD**—distracted, or disordered in the mind;



deprived of the right use of the reasoning powers, or the understanding; Acts xxvi. 24. 1 Cor. xiv. 23.; furious with raging zeal for persecution, Acts xxvi. 11.; acting irregularly and extravagantly from having the mind troubled and perplexed, Deut. xxviii. 34. Eccl. vii. 7. Jer. xxv. 16.: also enraged or very angry, under the influence of any violent or unreasonable desire.

**MAIN**, *mane*—principal or chief; most important, Acts xxvii. 40.

**MEAN**—poor, low in birth, rank, or worth, Prov. xxii. 29.; contemptible, of small account, or importance, Acts xxi. 39.

**MEEK**—mild of temper, gentle of disposition, not easily provoked, or made angry, not proud, Num. xii. 3. Matt. v. 5.; humble, submissive, 1 Pet. iii. 4.

**MEET**—fit, proper, or convenient, Matt. xv. 26. 2 Pet. i. 13.; fit or suitable, Matt. iii. 8. Acts xxvi. 20.; qualified, Col. i. 12.; worthy, 1 Cor. xv. 9.

**MUCH**, *mutsh*—large in quantity; many in number; long in time.

**NEW**, *nu*—fresh, modern, or of late date, Josh. ix. 13. Mat. ix. 17.; just made, never used or worn before, 1 Kings xi. 29. Matt. ix. 16.; extraordinary and unusual, Num. xvi. 30. 2 John v.; regenerated and endued with new qualities, as new apprehensions and inclinations, 2 Cor. v. 17. Eph. iv. 24.; strange and unknown, Mar. xvi. 17.; another, Exod. i. 8.

**NEXT**,—nearest in place or degree; or that which follows close in order.

**NIGH**, *ni*—near, close to, or hard by a person or thing, in time, place, or relation.

**NONE**, *non*—not one, not any.

**OLD**, *old*—advanced in years, John iii. 4.; of any specified duration, Gen. vii. 6. Exod. vii. 7. Matt. ii. 16.; ancient, not modern, Heb. viii. 13.;

former, 1 Cor. v. 7, 8. ; much worn or altered by time, Matt. ix. 16, 17. ; long practised, Ezek. xxiii. 48. *Op.* to new, to young.

**PALE**—of a white or dead colour, not ruddy or fresh coloured.

**PLAIN**, *plane*—smooth, even, without any ruggedness, Psalm xxvii. 11. ; honest, sincere, without reserve, xxv. 27. ; simple, not obscure, easy to be understood, Prov. viii. 9. ; distinct, clear, Hab. ii. 2.

**POOR**—indigent, needy, or necessitous, oppressed with want, and requiring the help or charitable assistance of others to procure the necessary conveniences of life, Matt. xxvi. 11. It signifies such as are sensible of their lost and undone condition by sin, who, discerning their poverty and inability in spiritual things, fly to the free grace of God and the righteousness of Christ, for pardon and acceptance, Matt. v. 8. Luke vi. 20. ; such as are spiritually poor, or void of true saving grace, Rev. iii. 17. *Op.* to rich.

**PROUD**—elated or puffed up with self-esteem, valuing themselves either on account of riches, or some real or imaginary qualifications, Psalm lxxxvi. 14. Luke i. 51. 1 Tim. vi. 4. ; lofty and insolent, Psalm xii. 3. ; fond of shew, filled with self-conceit, Prov. xvi. 5. ; vain and arrogant, Rom. i. 30. *A proud man*, Heb. ii. 5. signifies a haughty man, one who is imperious towards others, from entertaining too mean an opinion of them, and too great and lofty notions of himself. *Op.* to humble.

**PURE**—simple, or unmixed, as gold or silver without dross, Exod. xxv. 17, 31. ; wine without water, Deut. xxxii. 14. ; holy, free from spot, stain, or the least mixture of sin, Psal. xix. 8. 1 John iii. 3. ; free from any reigning sin, or single-hearted and sincere, Matt. v. 8. ; clear and free, Acts xx. 26. ; lawful to be used, Rom. xiii. 20. Tit. i. 15. ; free from error, &c. Jas. i. 27. *The pure*, Tit. i. 15. sig-

nify those believers, whose hearts are purified by faith. *Thy word is pure*, Psalm cxix. 140. tried or refined, that is, perfectly free from all falsehood and deceit, and containing pure precepts, pure examples, powerful persuasives from sin, and great helps, and strong encouragements to purity.

**QUICK**—alive, opposite to dead, Acts x. 42.; 2 Tim. iv. 1. lively, vigorous, Isa. ii. 3.; active, piercing, Heb. iv. 12.: also speedy, free from delay.

† **RASH**,—hastily violent, thoughtless, unadvised.

† **RAW**, *rā*—undressed, as meat which has not been exposed to the heat of fire; new, Matt. ix. † 16. Mark ii. † 21.: also unskilled in any art, science, &c.

**REST**—others, those not included before.

**RICH**, *ritsh*—wealthy; as one enjoying a large income, or having plenty of worldly good things, Gen. xiii. 2. Luke xviii. 23.; possessing in great abundance, James ii. 5.; abounding in spiritual good things, being furnished with the graces of God's spirit, Rev. ii. 9.; wise and worthy, being richly furnished with many excellent endowments of the mind, Eccl. x. 6.

**RIGHT**, *rite*—straight, or extending in length, without inclining or bending in any way; just or equitable; that which is fit and proper to be done.

**RIPE**—fully grown; come to maturity or perfection; fit for use.

**ROUGH**, *ruf*—rugged from being uneven, or having inequalities on the surface, Isa. xl. 4. Luke iii. 5.; where it is used, in a figurative sense, for the hinderances which should oppose or impede the progress of the Gospel. It signifies boisterous, or stormy, Isaiah xxvii. 8.; coarse, rugged, or disordered in appearance, Dan. viii. 21.: also untaught, unpolished.

**RUDE**—ignorant, untaught, unpolished, 2 Cor.

**xl. 6.** : also uncivil, clownish, austere, or unpleasant in behaviour.

**SAD**—sorrowful, or full of grief, Gen. xl. 6. Mark x. 23. ; habitually melancholy, heavy, or gloomy, Neh. ii. 2. Matt. vi. 16. ; serious or grave, as opposed to gay, Luke xxiv. 17. : also close, firm, heavy, as opposed to light.

**SAFE**—secure, free from danger or harm, Acts xiii. 24.—xxvii. 44. ; conferring security, that is, not liable to be forgotten or corrupted, Phil. iii. 1.

**SAME**—not different, not another, Matt. xxi. 42. Heb. xiii. 8. ; such or similar, as being of the like kind, sort, or degree, Luke vi. 33, 38. Rom. xii. 4, 16. ; that which was mentioned before, Dan. vii. 21. Acts xvi. 17.

**SHARP**—having a thin keen edge for cutting, or an acute point for piercing, as opposed to blunt, Josh. v. 2, 3. Isaiah v. 28. Rev. ii. 12. ; severe, harsh, with bitterness of temper, Acts xv. 30. : also acrid, or of a hot biting taste, as sour vinegar. ; shrill, as a hard piercing sound to the ear ; quick, as of sight or hearing ; acute of mind, ready at invention.

**SHORT**, *short*—not long in space or extent, Num. xi. 23. ; not long in time or duration, 1 Cor. vii. 29. Rev. xii. 12. ; defective, not attaining the proposed end, or reaching the intended point, Rom. iii. 23.

**SICK**—ill, not well, afflicted with disease, as when some of the bodily organs are indisposed or out of order. The end of sickness is to punish the wicked, 1 Sam. v. 6. ; to try the patience and constancy of the godly, as in the cases of Job and Hezekiah ; or to manifest the glory of God, John ix. 3.—xi. 4. A person is said to be sick, when he is sensible of the burden of his sins, and earnestly desires to be delivered from them by Christ, the great physician, Matt. ix. 12. Mark ii. 17. Luke v. 81.

**SLACK**—not tight or hard drawn, as opposed

to loose; remiss, negligent, slow to perform, Josh. xviii. 3. 2 Pet. iii. 9.

**SLOW**, *slo*—tardy, or not speedy in motion, as opposed to swift or quick; not prompt or ready, Exod. iv. 10.; not vehement or hasty, but acting with sober deliberation, Prov. xiv. 29. James i. 19.; dull and long in coming to a final resolution, Luke xxiv. 25.; tardy, not swift, from forbearance, or an unwillingness to act, Neh. ix. 17.

**SMALL**, *small*—little in quantity, Acts xix. 24.; slender, or little in size, Mark vii. 7. James iii. 4.; little in degree, Zech. iv. 10. Acts xv. 2.—xix. 23.; few in number, Isaiah i. 9. Petty, of little or inconsiderable importance, Gen. xxx. 15. Isaiah vii. 13.

**SMOOTH**—level, plain, even on the surface, as opposed to rough, Isaiah lvii. 6. Luke iii. 5.; mild, gentle, kind, Isaiah xxx. 10.

**SOFT**—tender, or yielding to the touch, as opposed to hard, Psalm lxxv. 10.; less hard, easy to be affected, Job xxiii. 16.; mild, gentle, tender, Job xli. 3. Prov. xv. 1.; smooth, of fine quality, Matt. xi. 8. Luke vii. 25.

**SOME**, *sum*—a few of an undetermined number, Dan. xii. 2. Heb. iv. 6. a part of a certain unnamed quantity, Jer. xlix. 9. Matt. xiii. 4, 5, 7.; one out of many or more without determining which, 2 Sam. xvii. 9. Acts viii. 31. Heb. iii. 4.; any, Acts xvii. 21. It is often used absolutely for some people, or certain persons, Psalm xx. 7. Matt. xvi. 14.

**SOUND**—entire, whole, not broken; free from sickness, or in good health, Prov. xiv. 30. Luke xv. 27.; sincerely engaged and firmly established, Psalm cxix. 80. Tit. i. 13.—ii. 2.; not erroneous, but true and right in principle, Prov. iii. 21. 1 Tim. i. 10. Tit. i. 9.—ii. 1.; perfect, or in full possession of its faculties, 2 Tim. i. 7.; neither defective nor redundant, 2 Tim. i. 13; healing, Tit. ii. 8.

**STEEP**—very much sloping, as where the side of a high hill or bank is difficult of ascent, Mic. i. 4. Matt. vii. 32.

**STILL**—calm, silent, or without noise; quiet, or without motion, Psalm xxiii. 2. Mark iv. 39.

**STRAIGHT**, *strate*—even, direct, without any turning, as opposed to crooked, Isa. xl. 3, 4. Matt. iii. 3. Heb. xii. 13.

**STRAIT**, *strate*—narrow or close, as opposed to wide or broad, having the sides at a small distance from each other, Matt. vii. 13, 14. Luke xiii. 24.

**STRANGE**, *strandje*—foreign, unknown, Gen. xlii. 7.; unusual, uncommon, Job xix. 3. 1 Peter iv. 12.; surprising, wonderful, 1 Peter iv. 4.

**STRONG**—able, powerful, of great strength, Matt. xii. 29. Luke xi. 21.; well fortified, secure from attack, Psalm lx. 9. Prov. xiv. 26.; powerful, having a deep tone, Rev. xviii. 2.; powerful, acting with force, Exod. x. 19. Matt. xiv.† 30.; solid, hard of digestion, Heb. v. 12, 14.

**SURE**, *shure*—certain, unfailing, Psalm xix. 7. Heb. vi. 19.; safe, past doubt or danger, 2 Peter i. 10.; confident, certainly knowing, Luke x. 11. John vi. 69.—xvi. 30.; fast, secure; Matt. xxvii. 64, 66.

**SWEET**—pleasant to the taste, as opposed to bitter, Exod. xv. 25. James iii. 11.; fragrant to the smell, Exod. xxx. 23. Rev. xviii.† 12.; pleasing to the eye, Eccl. xi. 7.; melodious to the ear, Cant. ii. 14.; grateful, pleasing, Prov. iii. 24. Jer. xxxi. 26.

**SWIFT**—quick, speedy, moving far in a short time, Rom. iii. 15.; sudden, 2 Pet. ii. 1.; ready, Mal. iii. 5. James i. 19.

**THICK**—bulky, gross, Deut. xxxii. 15.; coarse, stiff, not soft, or yielding to pressure, Hab. ii. 8.; close to each other; Luke xi. 29.

**TRUE**, *troo*—conformable to truth, not false, 1 Tim. iii. 1. Phil. iv. 8; agreeing with fact, not er-

roneous, 3 John xii.; genuine, not counterfeit, John i. 9.; faithful, without fraud, John v. 32.

TWAIN, *twane*—two, Matt. v. 41.; both of two in number, Matt. xix. 5, 6.

VAIN, *vane*—empty, foolish, puffed up, of no value, fit for no purpose, &c.

VILE—base, mean, worthless, of no account or value; morally impure, wicked.

VOID—empty, vacant, Gen. i. 2.; wanting or deprived of something, Acts xxiv. 16.; annulled, set aside, made of no force or effect, Psalm cxix. 26. Rom. iii. 31. vain, ineffectual, Rom. iv. 14.

WARE—acting with forethought, or being in expectation of a thing, Acts xiv. 6.; cautious, wary, being provided against, 2 Tim. iv. 15.

WEAK—faint, feeble, having little or no strength, Matt. xxvi. 41.; infirm, not healthy, Psalm vi. 2.; feeble of mind, wanting spiritual strength, Rom. xiv. 2, 21.; possessing in a small degree, Rom. iv. 19.

WHITE—pale, pure, having the colour of snow or wool, or such an appearance as arises from the mixture of all colours; as when the surface of an object reflects the greatest possible quantity of the rays of light, in opposition to black, which absorbs them, Dan. vii. 9, Matt. v. 36.; pure, unspotted, having the colour appropriated to innocence and happiness, Matt. xvii. 2.—xxviii. 3. Rev. iii. 4, 5. &c.

WHOLE, *hole*—all, total, omitting no part, Luke xxiii. 1. James ii. 10.; entire, sound, Jer. xix. 11.; uninjured, unimpaired, 2 Sam. i. 9.; well of any hurt or sickness, restored to health, John v. 6.—vii. 23.

WIDE—broad, large in breadth, Matt. vii. 13.

WILD, *wild*—not tame, savage, uncivilized, Gen. xvi. 12.; propagated by nature, not cultivated or improved by art, Rom. xi. 24.; also desert, waste, uninhabited, when applied to a place.

**WISE**—discreet, or considering things well, Matt. xxv. 2, 4.; sage, or judging rightly, particularly in matters of life, Matt. xxiv. 45. Luke xii. 42.; prudent, or having practical knowledge, Rom. xvi. 19. 1 Cor. iv. 10.

**WRONG**, *rong*—not morally right, not agreeable to propriety or truth, Deut. xix. 16.

**WROTH**, *roth*—very angry, much provoked, Matt. xviii. 34.—xxii. 7.

**YOUNG**, *yung*—youthful, being in the early or first part of life, Mark vii. 25. John xxi. 18. *Op.* to old. It is applied to vegetable life, when a tree or plant has not arrived at its full growth or maturity, Ezek. xvii. 4, 22.

## ADNOUNS, ADJECTIVES, OR QUALITIES,

### *Of Two Syllables.*

**ABLE**, *á-bel*—capable, or having power sufficient to do a certain thing, or perform a particular act, Phil. iii. 21.; skilful, from knowledge gained, 2 Tim. ii. 2, 15.; capable of receiving information, having capacity, Eph. iii. 18.; rich, possessing fortune, 2 Chron. ii. 6. Luke xiv. 20.

**ABSENT**, *ab-sent*—wanting, missing, out of the way, Phil. i. 27. Col. ii. 5. *Op.* to present: also inattentive or absent in mind.

**AFRAID**, *a-fráde*—fearful, struck with fear.

**AGED**, *á-jed*—old, of a great age, stricken in years, Josh. xiii. 1. Luke i. 7, 18.



**ALIVE**, *a-līve*—*nat.* being in a state of life, having sense and motion, as opposed to dead, Gen. xliii. 7. Mark xvi. 11.; *spir.* when a person is made alive to God by his special grace, and the powerful operation of his spirit, Luke xv. 24, 32.

**ALONE**, *a-lōne*—one only, without another; single, without company.

**ANGRY**, *ang'-gry*—under the influence of anger; displeased, offended, provoked.

**ANY**, *en'-ny*—some one, or some part, as opposed to none; whosoever, whatever.

**AUSTERE**, *au-stère*—harsh, stern, rigid, severe.

**AWAKE**, *a'-wake*—not sleeping; raised from a state of sleep, Luke ix. 32.

**AWARE**, *a-wāre*—attentive, or on the watch; expecting something to happen, or come to pass, Jer. l. 24. Matt. xxiv. 50.

**BARREN**, *bar'-ren*—unfruitful, that does not bring forth young of any kind, Exod. xxiii. 26. nor children, Gen. xi. 30. Luke i. 7.; dry, poor, ordinary, 2 Kings, ii. 19, 21.

**BITTER**, *bit'-ter*—having a hot, biting taste, as opposed to sweet, James iii. 11. Rev. x. 9, 10.; severe, cruel, James iii. 14.

**BLAMELESS**, *bla'me-less*—innocent, free from fault or blame.

**BLOODY**, *blud'-y*—stained with blood.

**CAPTIVE**, *cap'-tive*—conquered, taken in war, 2 Chron. xxv. 12.—xxviii. 5, & Luke xxi. 24.; enslaved, subject to the will of another, 2 Tim. iii. 6.

**CAREFUL**, *ca're-ful*—full of care, or concern, anxious, Luke x. 41. Phil. iv. 6.; watchful, diligent, acting with caution and consideration, Tit. iii. 8.

**CARNAL**, *car'-nal*—fleshy, or belonging to the flesh; and is applied to worldly things, such as silver and gold, and other things needful for sustaining the

**body**, Rom. xv. 27. 1 Cor. iii. 11.; sensual, or governed by the sensual appetites; and is applied to such as are in a natural, unregenerated state, who are enemies to God, and given to sensual pleasures; John iii. 6. Rom. viii. 7. The ceremonial law is called carnal, because it consisted of such rites, ceremonies, and ordinances, as only related to the body and the purifying of the flesh, but did not reach the soul, Heb. ix. 10.

**CERTAIN**, *cer'-tin*—sure, fixed, settled, determined, 1 Tim. vi. 7.; in an indefinite sense, some, Acts x. 48.; some in particular, Luke xi. 27.—37 Jude 4.; unquestionable, past doubt, Deut. xiii. 14.

**CHEERFUL**, *cheer'-ful*—full of life or gladness; gay, lively; contented in present circumstances; willing, free, 2 Cor. ix. 7.

**CHILDISH**, *child-ish*—weak, without judgment; trifling, after the manner of a child, 1 Cor. xiii. 11.

**CHILDLESS**, *child-less*—without children.

**CLOVEN**, *cló-ven*—participle of the verb cleave; divided into two parts, Acts ii. 3.

**COMELY**, *cum'-ly*—handsome, graceful, or according to the rules of nature and proportion, 1 Sam. xvi. 18.; decent, becoming, or according to propriety, 1 Cor. vii. 35.—xi. 13.

**COMMON**, *com'-mon*—usual, ordinary, belonging equally to more than one, Num. xvi. 29. Jude 3.; unclean or profane, Acts x. 14, 16.; public, much frequented, Matt. xxvii. 27.

**COMPLETE**, *com-plete*—perfect, without any defect, Col. ii. 10.—iv. 2.; finished, full, ended, Lev. xxiii. 15.

**CONTENT**, *con-tent'*—well pleased, satisfied, so as not to oppose or repine, Luke iii. 14. Phil. iv. 11. 1 Tim. vi. 8. Heb. xiii. 5.

**CORRUPT**, *cor-rupt'*—vitious, tainted with wickedness, Eph. iv. 22.; spoiled, blemished, Matt. vii. 17, 18.

**COSTLY**, *cost'-ly*—expensive, purchased at great cost, or price.

**CRAFTY**, *cras'-ty*—cunning, artful, watching for some unfair advantage, disguising the intention, 2 Cor. xii. 16.

**CROOKED**, *crook'-ed*—bent, perverse, untoward, without rectitude of mind, Phil. ii. 15.

**CRUEL**, *cru'-el*—inhuman, hard-hearted, without tenderness or compassion, pleased with hurting others, Job xxx. 21.; mischievous, destructive, Psal. xxv. 19.; painful, grievous, hard to be borne, Heb. xi. 36.

**CUNNING**, *cun'-ning*—skilful, knowing, 1 Sam. xvi. 16. Isa. iii. 3.; artfully deceitful, planned with subtilty, Eph. iv. 14.

**DAILY**, *da'-ly*—happening every day; required each day; continual.

**DAINTY**, *da'ne-ty*—delicate, of exquisite taste, and pleasing to the palate, Job xxxiii. 20. Prov. xxiii. 6. Rev. xviii. 4.

**DEADLY**, *ded'-ly*—mortal, of a destructive nature, causing death, Mar. xvi. 18. Jas. iii. 8.

**DESERT**, *dez'-ert*—wild, waste, solitary.

**DEVOUT**, *de-vout*—sincerely religious, or inclined to acts of devotion, pious, godly.

**DISCREET**, *dis-creet*—prudent, sober, considering things well; modest, not forward, Tit. ii. 5.

**DIVERS**, *di'-verz*—several, more than one, Mar. viii. 3.; different, various, Matt. iv. 24. 1 Cor. xii. 10

**DIVINE**, *di-vi'ne*—heavenly, godlike, belonging or relating to God, 2 Pet. i. 3, 4.; holy, truly pure, excellent in an eminent degree, Prov. xvi. 10.

**DOUBLE**, *dub'-bel*—twice as much, or the same quantity repeated, Gen. xliii. 12. *A double heart*, Psal. xii. 2. is opposite to a simple, honest, sincere heart; a double tongue, 1 Tim. iii. 8. is opposed to a true tongue, which always gives a statement accord-

ing to facts ; and a double mind, Jas. i. 8. is the reverse of a just, faithful, sincere mind.

**DOUBTFUL**, *-dout'-ful*—uncertain, not clear in its meaning, Rom. xiv. 1.; dubious, not settled in opinion, Luke xii. 29.

**EARLY**, *er'-ly*—coming before something else, Jas. v. 7.

**EARNEST**, *er'-nest*—eager, zealous, warm, Heb. ii. 1.

**EARTHEN**, *erth'-en*—made of earth or clay, Lev. vi. 28. 2 Cor. iv. 7.

**EARTHLY**, *erth'-ly*—of or belonging to the earth, Phil. iii. 5. ; given to the things of this world, in opposition to heavenly, John iii. 31.

**EARTHY**, *erth'-y*—consisting or partaking of earth ; inhabiting or relating to the earth, 1 Cor. xv. 47, 49.

**EASY**, *e'-zy*—gentle, not harassing, Mar. xi. 30. not difficult, not resisting, Jas. iii. 17.

**EDGED**, *edj'-ed*—having an edge to cut with.

**EITHER**, *e'-ther* or *i'-ther*—the one or the other of two.

**ELDER**, *el'-der*—exceeding or surpassing another in years.

**ELDEST**, *el'-dest*—the oldest, having lived more years than all the rest.

**ELECT**, *e'-lect*—chosen, or taken by preference from among others ; chosen as an object of eternal mercy, 1 Pet. i. 2.

**EMPTY**, *emp'-ty*—void, unfurnished, having nothing in it, Mat. xii. 44. ; unfilled with knowledge, having the desires unsatisfied, Luke i. 53.

**ENDLESS**, *end'-less*—without end, conclusion, or termination ; perpetual, infinite in duration, Heb. vii. 16.

**ENOUGH**, *e-nuf'*—sufficient in quantity, such as may satisfy, Luke xv. 17.

ENTIRE, *en-ti-re*—whole, undivided, not broken, or perfect in all its parts; full, complete, or comprising all requisites, Jas. i. 4.

EQUAL, *é-qual*—alike, the same as another in quality, John v. 8. or quantity, Rev. xxi. 16.; right, just, Col. iv. 1.

EVIL, *é-vil*—having bad qualities of any kind, as opposed to good, Psal. lxiv. 5. Matt. vii. 18.; bad, wicked, corrupt, Matt. vii. 11.—xii. 34, 39.; tedious, unhappy, uncomfortable, Prov. xv. 15.; destructive, ravenous, Gen. xxxvii. 20, 23. To have an *evil eye* is to be envious or covetous, Prov. xxiii. 6. Matt. xx. 16. *Evil days*, Eccl. xii. 1. signify the time of old age, which is burthensome and calamitous in itself, and often loaded with the remembrance of mispent time and youthful follies, added to the dreadful prospect of approaching death and judgment—*Ye that put far away the evil day*, Amos vi. 3. that is, ye that drive away the thoughts of approaching death and judgment.

EXPERT, *ex-pert*—well skilled in any art, dexterous, ready in doing any thing.

EXPRESS, *ex-press*—copied, resembling, exactly like: also plain, or in direct terms; on purpose, or for a particular end.

FAITHFUL, *fâth-ful*—honest and sincere, possessing true fidelity, that may be relied or depended upon, 1 Cor. iv. 2.; firm in adherence to the truth of religion, 1 Cor. iv. 17. Gal. iii. 9. Eph. i. 1.; just, observant of any compact or promise, Heb. x. 13.; true, 2 Tim. ii. 11.

FAITHLESS, *fâth-less*—without belief in the revealed truths of religion; not true to duty.

FAULTLESS, *falt-less*—without fault, perfect.

FEARFUL, *fère-ful*—timorous, easily made afraid, Matt. viii. 26.; awful, worthy to be revered, Exod. xv. 11.; terrible, dreadful, Luke xxi. 11.

**FEEBLE**, *fee-bel*—weak, languid, wanting strength, worn out with age, sickness, &c. Psal. xxxviii. 8.; weak, wanting firmness or resolution, 1 Thess v. 14.; weak, tender, liable to injury, 1 Cor. xii. 22.

**FERVENT**, *fer'-vent*—boiling, causing any liquid to boil, 2 Pet. iii. 10. ; warm in zeal, earnest and ardent in piety, Acts xviii. 25. Rom. xii. 11.

**FILTHY**, *filth-y*—foul, dirty, opposite to clean, Zeph. iii. 1.; dishonest, Tim. i. 7, 11 ; impure, immodest, not agreeable to chastity of mind, Col. iii. 8. Rev. xxii. 11.

**FLESHLY**, *flesh'-ly*—belonging to the flesh, carnal, as opposed to spiritual, 1 Pet. ii. 11.; inclinable to carnal or worldly things, as the inclinations to gross pleasures, Col. ii. 18.

**FOOLISH**, *fool'-ish* void of understanding, having weak intellectual faculties, Gal. iii. 1, 3. 1 Pet. ii. 15.; silly, childish, inconsiderate, Tit. iii. 9.; wicked, sinful, Eph. v. 4.

**FOOTED**, *foot'-ed*—shaped in the foot.

**FORMER**, *for'-mer* or *for-mer*—past, Zech. viii. 11.; mentioned or spoken of before, 1 Sam. xvii. 30. ; before in time, Acts i. 1.

**FORWARD**, *for'-ward*—ready and willing, 2 Cor. viii. 10. Gal. ii. 10.; earnestly disposed, 2 Cor. viii. 17.; also having made some progress ; early, ripe.

**FREQUENT**, *fre'-quent*—often occurring or happening ; often done or seen ; often used to practice, suffer, or submit to any thing, 2 Cor. xi. 23.

**FROWARD**, *fro'-ward*—cross, fretful, hard to please, 1 Pet. ii. 18.; stubborn, ungovernable, Job v. 13.; peevishly mischievous, Prov. xvi. 28.

**FRUITFUL**, *froot'-ful*—fertile, abundantly productive, bearing fruit.

**FURTHER**, *fur'-ther*—greater, more, beyond this, Matt. xxvi. 65.

**GENTLE**, *jen'-tel*—mild, soft, having good na-

ture and right intentions, 1 Thess. ii. 7. Tit. iii. 2.: also tame, not wild.

**GODLY**, *god'-ly*—pious towards God, Psal. iv. 3.; good; righteous, 2 Cor. i. 12.—vii. 9, 11.; strictly observant of religious duties, Psal. iv. 3.

**GOLDEN**, *gòl'-den*—made or consisting of gold; excellent, valuable for its gold or riches, Isa. xiv. 4.; yellow, or of the colour of gold, Zech. iv. 12.

**GOODLY**, *gud'-ly*—beautiful, desirable, valuable, Matt. xiii. 45.; splendid, fine, James ii. 2.

**GORGEOUS**, *gor'-jus* or *gòrd-jus*—splendidly fine, glittering in various colours, extravagantly gaudy and rich, Luke xxiii. 11.

**GRACIOUS**, *gra'-shus*—mercifully benevolent, favourable, kind, 2 Kings xiii. 23. 1 Pet. ii. 3. *Gracious words*, Luke iv. 22. signify words of grace, or words which declare the doctrine of grace.

**GREEDY**, *greé'-dy*—ravenous, voraciously hungry; eagerly coveting more than is sufficient, vehemently desirous of more than is fitting, 1 Tim. iii. 8..

**GRIEVOUS**, *greev'-us*—causing sorrow, Heb. xii. 11. or pain, Rev. xvi. 2.; difficult of endurance, hard to be borne, Gen. xii. 10. Matt. xxiii. 4.; enormous; wicked in a high degree, Acts xxv. 7. *Grievous wolves*, Acts xx. 29. signify pretended teachers, who would only seek to enrich themselves.

**GUILTLESS**, *guilt'-less*—innocent, free from blame, fault, or crime.

**GUILTY**, *guil'-ty*—justly chargeable with a crime, having done something to deserve blame, condemnation, or punishment, Gen. xlii. 21. Matt. xxvi. 66.; not innocent, but conscious of crime, Rom. iii. 19.

**HAPPY**, *hap'-py*—fortunate, well-pleased, or satisfied in mind, Acts xxvi. 2.; in a state of felicity or happiness, 1 Pet. iii. 14. iv. 14.

**HARMLESS**, *harm'-less*—innocent, not hurtful, that has no disposition or inclination to injure any one.

**HATEFUL**, *ha'te-ful*—causing disgust and abhorrence, Rev. xviii. 2.; causing hatred, Tit. iii. 3.; odious, abominable,

**HEADY**, *hed'-dy*—rash, headstrong, obstinately bent to follow their own opinion, 1 Tim. iii. 4.; also apt to affect the head.

**HEAVY**, *hev'-vy*—weighty, tending strongly to the centre of the earth, Prov. xxvii. 3. Matt. xxiii. 4.; depressed, dejected, Matt. xxvi. 37.; drowsy, dull, wanting animation, Matt. xxvi. 43. Luke ix. 32.

**HINDER**, *hin-der*—that which is in a position contrary to the front or face.

**HOLY**, *hó-ly*—pious, religious, Mar. vi. 20.; sacred, divine, Luke i. 72. hallowed, consecrated to divine use, Matt. vii. 6. Luke ii. 23.; pure, free from the pollution of sin, Eph. i. 4. Col. i. 22. It is applied to the Trinity,—to the Father, Lev. xix. 2. Psal. cxlv. 17.; to the Son, Psal. xvi. 10. Luke i. 35.—iv. 34. Acts iii. 14.; and it is the common epithet of the third person of the glorious Trinity. The saints are called holy, by separation and choice, 1 Pet. ii. 9.; by the imputation of Christ's holiness or righteousness to them, Ezek. xvi. 14. 2 Cor. v. 11.; by partaking of a holy principle of grace, whereby the soul is renewed in holiness by degrees, till it attain a perfection of it, Heb. xii. 23. It is applied to angels, Matt. xxv. 31.; to persons and things dedicated to God, Exod. xxx. 35.—xxxi. 14. Lev. xvi. 4.

**HONEST**, *on'-nest*—upright, true, sincere, Luke viii. 15.; just, righteous, giving to every man his due, Rom. xii. 17.; decent or becoming, Phil. iv. 8.; good or virtuous, 2 Cor. xiii. 7.

**HUMBLE**, *hum'-bel*—mortified, thoroughly subdued, having the affections and passions in perfect subjection, Prov. xvi. 19.—xxix. 23.; modest, as



opposed to proud or arrogant, Job xxii. 29. Jas. iv. 6. 1 Pet. v. 5.

**HUNGRY**, *hung'-gry*—feeling pain from want of food; craving after, or being very desirous of food.

**HURTFUL**, *hurt'-ful*—pernicious or injurious in any way.

**IDLE**, *i'-del*—slothful, lazy, averse or not favourable to labour, unwilling to work, Exod. v. 8, 17. 1 Tim. v. 13.; inactive, unemployed, from being unhired, Matt. xx. 3, 6.; unprofitable, not productive of good, or tending to edification, Matt. xii. 36.

**INNER**, *in'-ner*—interior, as opposed to outer.

**INSTANT**, *in'-stant*—urgent, earnest, eager or pressing, Luke xxiii. 23. 2 Tim. iv. 2.

**INWARD**, *in'-ward*—internal, placed on the inside, or within, Prov. xx. 30.; intimate, domestic, Job xix. 19.; seated in the mind, Job. xxviii. 36. 2 Cor. iv. 16.—vii. 15.

**IRON**, *i'-ron*—made of iron.

**JEALOUS**, *jel'-lus*—suspicious in love, suspiciously cautious, vigilant, or careful.

**JOYFUL**, *joy'-ful*—glad, full of joy, Isa. lxi. 10. 2 Cor. vii. 4.; pleasant, merry, agreeable, Job. iii. 7. Psal. xcv. 1. 2.

**JOYOUS**, *joy'-us*—gay; giving, yielding, or affording joy.

**LATTER**, *lat'-ter*—the latest of two, Hag. ii. 9.; lately done or past, Dan. xi. 29. happening after something else, 1 Tim. iv. 1.

**LAWFUL**, *la'-ful*—legal, according to law, Matt. xxii. 17. Acts xxii. 25.; becoming, or according to the settled rules of decency and propriety, 1 Cor. vi. 12 —x. 23.

**LAWLESS**, *la'-less*—unrestrained by any law, not subject to law.

**LEATHERN**, *leth'-ern*—made of leather, that is, the hide or skin of an animal dressed.

**LINEN**, *lin'-nen*—made of linen.

**LITTLE**, *lit'-tel*—small, not grown up to its full size, as the young one of any animal, Gen. xlv. 19. Matt. xv. 34.; small in quantity, Exod. xvi. 18. 1 Cor. v. 6. 2 Cor. viii. 15.; few in number, Exod. xii. 4. Luke xii. 32.; weak, Luke xii. 28.; low, Luke xix. 3.

**LIVELY**, *live-ly*—brisk, vigorous, active.

**LOVELY**, *lov'-ly*—amiable, exciting love; desirable.

**LOWLY**, *lo'-ly*—humble, mild, Matt. xi. 29.; also mean, as opposed to great; wanting dignity.

**LOWRING**, *lou'-ring*—clouded, appearing dark, gloomy, or stormy.

**LUKEWARM**, *luke-warm*—moderately warm, between hot and cold; indifferent, Rev. iii. 16.

**MANY**, *man'-ny*—a great number, several, Judg. ix. 40. 2 Cor. i. 11.—ii. 6. It signifies all the ungodly that perish, Matt. vii. 13.

**MERRY**, *mer'-ry*—gay of heart, cheerful, causing laughter.

**MIDDLE**, *mid'-del*—equally distant from the two extremes.

**MIGHTY**, *mi'-ty*—powerful, strong, Gen. x. 9. 1 Cor. i. 27.; excellent in any act, Acts vii. 22.—xviii. 24.; armed with authority, 1 Cor. i. 26.

**MINDFUL**, *mind'-ful*—attentively careful, Heb. xi. 15.; thoughtful and observant, paying great regard, 2 Pet. iii. 2.

**MODEST**, *mod'-dest*—discreet, sober, wise, virtuous; decent, becoming, suitable, 1 Tim. ii. 9.

**MORTAL**, *mor'-tal*—subject to death, Job. iv. 17.; doomed to die, 1 Cor. xv. 53.; human, deadly.

**NAKED**, *na'-ked*—bare, unclothed, uncovered, Gen. ii. 25.—iii. 7.; destitute of all worldly goods,

Job i. 21.; discovered, known and manifest, Job xxvi. 6. Heb. iv. 13.; void of grace, and exposed to the wrath of God, Rev. iii. 17.

**NARROW**, *nar'-to*—of small breadth, not broad or wide, Matt. vii. 14.

**NEEDFUL**, *need'-ful*—necessary, indispensably requisite.

**NOBLE**, *no'-bel*—honourable, either by birth or merit, Neh. vi. 17. Acts xxiv. 8.; having a tractable disposition, and being commendable for an excellent, divine temper, Acts xvii. 11.

**NOISOME**, *nois'-um*—noxious, unwholesome, loathsome, offensive.

**OPEN**, *o'-pen*—unclosed, not shut, Acts xvi. 27. 1 Pet. iii. 12.; not restrained, not denied, Acts xix. 38.; uncovered, 2 Cor. iii. 18.; exposed to view, not hidden, Heb. vi. 6.

**OTHER**, *oth'-er*—*pron.* not the same, different from this.

**OUTER**, *out'-ter*—outward, that which is without.

**OUTWARD**, *out'-ward*—external, as opposed to internal or inward; belonging to the out parts, Esth. vi. 4. 1 Pet. iii. 3.; carnal, or corporal, as opposed to spiritual, 2 Cor. iv. 16.

**PARTIAL**, *par'-shal*—inclined to favour one side more than another.

**PATIENT**, *pa'-shent*—calm under pain or affliction; ready to endure the several hardships and disappointments of life, without murmuring or discontent.

**PERFECT**, *per'-fect*—complete, being without fault, blemish, or defect. It is applied to God, who is absolutely perfect, Matt. v. 48.; to that man who has risen to the measure of his stature in Christ, Col. i. 28.; to some who are innocent in comparison of others,

Job viii. 20.—ix. 22. ; to one who was upright and sincere in heart, and unblamable in life, Gen. vi. 9. —xvii. 1. ; to him who imitates God in loving and doing good to others, Matt. v. 48. ; to such as have a good degree of understanding, 1 Cor. ii. 6. ; to things, as weights, measures, &c. Deut. xxv. 15.

**PERVERSE**, *per-verse*—distorted, or turned aside from what is right, Job vi. 80. Acts xx. 30 ; stubborn, headstrong, obstinate in what is wrong, Deut. xxxii. 5. Matt. xvii. 17. Phil. ii. 15. ; petulant and vexatious, 1 Tim. vi. 5.

**PRECIOUS**, *presh'-us*—valuable, being of great worth, Prov. iii. 15. 1 Pet. i. 7. 19. ; costly, or of great price, Matt. xxvi. 7. Rev. xviii. 12.

**PRESENT**, *prez'-ent*—ready at hand, as opposed to absent, Rom. vii. 18, 21. ; being in sight, or face to face, John xiv. 25. ; that now is, in reference to future, Tit. ii. 12.

**PRIVATE**, *pri'-vat*—secret, as opposed to open ; particular, as opposed to general ; retired, or withdrawn from public view.

**PRIVY**, *priv'-y*—private, as opposed to public ; assigned to secret uses, Ezek. xxi. 14. ; admitted to a secret, knowing of, acquainted with, or consenting to a thing, 1 Kings, ii. 44. Acts v. 2.

**PROFANE**, *pro-fa'ne*—openly wicked, wanting in religious reverence to sacred names or things, Jer. xxiii. 11. 1 Tim. i. 9. ; unsanctified, not sacred, or purified by holy rites, Ezek. xxii. 26.—xliv. 23.—xlviii. 15. ; unholy, impure, 1 Tim. vi. 20. Esau is called profane in scripture, because he sold his birth-right, which was considered as a holy thing, not only because the priesthood was annexed to it, but also because it was a privilege leading to Christ, and a type of his title to the heavenly inheritance, Heb. xii. 16.

**PRUDENT**, *proo'-dent*—discreet, practically wise, Prov. xii. 23.—xiv. 15, 18. ; acting with serious

consideration, and judicious discernment, so that under all circumstances, and with a due attention to opposing obstacles, a person may, by a wise conduct arrive at a proper end; worldly-wise, Matt. xi. 23.

**PUBLIC**, *pub'lic*—open, notorious, generally known, Matt. i. 19.; also belonging to a state or nation. *Op.* to private.

**PURPLE**, *pur'-pl*—red, tinged with blue; John xix. ii. 5.

**QUIET**, *qui'-et*—calm, still, free from any disturbance or violent motion; peaceable, not turbulent, 1 Pet. iii. 4.; smooth, not ruffled, Jer. xlix. 23.

**READY**, *red'y*—prepared, willing, Rom. i. 15. 1 Pet. iii. 15.; prepared, at hand, not distant, 1 Pet. i. 5.; quick, without hesitation, 1 Pet. v. 2.

**ROYAL**, *roy'-al*—kingly, of or belonging to a king or queen, 1 Chron. xxix. 25. Esth. i. 11. 1 Pet. ii. 9.; becoming a king, 1 Kings x. 13.

**SCARLET**, *scar'-let*—of the colour of scarlet, or red deeply dyed.

**SECOND**, *sec'-ond*—the last of two, Rev. ii. 11. xx. 14.; next to the first, Acts xii. 10.; next in order, Num. ii. 16. Heb. x. 9.; next in value or dignity, Gen. xli. 43.: also the tenth part of a minute.

**SECRET**, *se'-cret*—hidden, private, not known, Deut. xxvii. 16. Luke xi. 33.; concealed, undiscovered, Psalm xix. 12.

**SEVEN**, *sev'-ven*—is used in scripture as a number of perfection, and in many places as several, or an uncertain, indefinite number. God consecrated the seventh day as a sabbath or day of rest, which, according to the apostle, intimates eternal rest, Heb. iv. 4, 9. Not only every seventh year was consecrated by the Jews to the rest of the earth, by the name of a sabbatical year; but seven times seven years,

or forty-nine years, brought the year of the Jubilee, when every thing was restored to its first possessor. In that year no one either sowed or reaped, but all were satisfied with what the earth and trees brought forth of themselves; and those who had sold or mortgaged their land, entered again into free possession.

**SICKLY**, *sick'-ly*—not healthy, not sound, not well; somewhat disordered, faint, weak.

**SILLY**, *sil'-ly*—weak, simple, foolish; wanting judgment, skill, or knowledge.

**SIMPLE**, *sim'-pel*—harmless, innocent, free from deceit, Rom. xvi. 19.; ignorant and weak, yet willing to be taught, Prov. ix. 4.; ignorant, foolish, credulous, easily deceived by smooth words and fair pretences, as opposed to prudent, Prov. xiv. 15.—xxii. 3.

**SINCERE**, *sin-cere*—pure, without mixture, from *sine cera*,—the idea is taken from honey without wax, 1 Pet. ii. 1.; true and upright, as when the heart and tongue agree; innocent in behaviour and not giving offence to any one; free from hypocrisy or dissimulation, as opposed to double-minded, or deceitful, Phil. i. 10.

**SINFUL**, *sin'-ful*—wicked, as opposed to holy, Luke v. 8.; acting contrary to the rules of religion, and committing faults, knowingly and wilfully against the commands of God, Isaiah i. 4. Luke xxiv. 7.

**SINGLE**, *sing'-gel*—alone, without company; unmarried; simple, pure, uncorrupt, Matt. vi. 22.

**SLOTHFUL**, *slòth-ful*—idle, lazy, inactive, dull of motion, Rom. xii. 11.

**SOBER**, *so'-ber*—temperate, not overpowered by any strong liquors; sedate, thoughtful, in a right mind and proper use of the understanding, 1 Pet. iv. 7.; serious, solemn, grave, free from any inordinate passion, 1 Tim. iii. 2.

**SORRY**, *sor'-ry*—concerned, troubled, afflicted or grieved for something past, Matt. xiv. 9.; also mean, vile, worthless.

**SPECIAL**, *speek'-al*—peculiar, designed for a particular purpose, Deut. vii. 6.; extraordinary, or uncommon, Acts xix. 11.: also highest in station, or chief in excellence.

**SPEECHLESS**, *speetsh'-less*—dumb, deprived of speech; not having the faculty or power of speaking; made silent through shame, Matt. xxii. 12.; or from astonishment, Acts ix. 7.

**STEDFAST**, (or **STEADFAST**), *sted'-fast*—firm, sure, immoveable, Heb. vi. 19.; constant, resolute, not liable to change, 1 Cor. xv. 58.

**STONY**, *sto'-ny*—made of stone; abounding with stones, Matt. xiii. 5.; hard, unrelenting, unyielding, Ezek. xi. 19.

**SUBJECT**, *sub'-ject*—situated, placed, or put under the dominion of another, 1 Pet. iii. 22.; submissive, obedient, Luke ii. 51. 1 Pet. ii. 18.; exposed, liable, Jas. v. 17.

**SUDDEN**, *sud'-den*—coming unexpected, unlooked for, or without notice; hasty, quick, &c.

**SUNDRY**, *sun'-dry*—several, various, more than one, Heb. i. 1.

**SUPREME**, *su-pré-me*—highest in authority, or most eminent in dignity, 1 Pet. ii. 13.

**TENDER**, *ten'-der*—weak and feeble, Gen. xxxiii. 13.; nice and delicate, Deut. xxviii. 54.; young and carefully educated, Prov. iv. 3.; pitiful, kind, or of a compassionate and forgiving temper, Eph. iv. 32.

**THANKFUL**, *thank'-ful*—full of gratitude, and ready to acknowledge any favour or good received.

**THIRSTY**, *thirs'-ty*—suffering pain from want of drink, Prov. xxv. 21. Matt. xxv. 35.; parched with heat, Isa. xxxv. 7. *Blood thirsty*, Prov. xxix. 10, that is, possessing a vehement desire for blood.

**UNCLEAN**, *un-cle'-ne*—foul, not clean, not free from filth or dirt. When applied to spirits or to a person, it signifies polluted, foul with sin, or tainted

with guilt, Mar. v. 18. Eph. v. 5.; to any living creature, it signifies impure, not fit to be eaten or offered in sacrifice, Lev. xiv. 57. Rom. xiv. 14. It is applied to things not purified by ritual practices, Lev. v. 2.

**UNJUST**, *un-just'*—unrighteous, wicked, Rev. xxii. 11.; acting contrary to equity or impartial justice, Luke xviii. 6.

**UNKNOWN**, *un-nóne*—strange, not known, Gal. i. 22.; also not discovered.

**UNWISE**, *un wíze*—void of wisdom; foolish, from having a weak understanding; without thought or consideration, Eph. v. 17.

**UPPER**, *up-per*—higher in place, Acts i. 13.; also superior in power or dignity.

**UTMOST**, *ut-most*—farthermost, placed at the extremity, or most remote distance, Luke xi. 31.; also being in the highest degree.

**VALIANT**, *val-yant*—bold, stout, brave, courageous, resolute, Heb. xi. 34.

**WANTON**, *wan-ton*—gay, sportive, full of play; loose, unrestrained, irregular.

**WATCHFUL**, *watsh'-ful*—vigilant, wakeful, not subject to sleep, but attentive, having a carefully observant eye.

**WEARY**, *wed-ry*—subdued by fatigue, tired, or overcome with labour, 2 Sam. xxiii. 10. Job iii. 17.; impatient of the continuance of any thing painful, Gen. xxvii. 46.; desirous of discontinuing, Gal. vi. 9. 2 Thess. iii. 13.; causing weariness or fatigue, Isa. xxxii. 2.

**WEIGHTY**, *wei-ty*, or *wá-ty*—heavy, having weight; important, being of great value or moment.

**WHOLESOME**, *ho'-le-sum*—sound, contributing to health; kind, conducive to good.

**WICKED**, *wick'-ed*—morally bad, as opposed to..



good; profane, given to vice, Matt. xii. 45.—xviii. 32.; impure, defiled, unclean, Acts ii. 23.

**WILLING**, *wil'-ling*—inclined to any thing from one's own consent, Matt. xxvi. 41.; favourably or well disposed without any reluctance, Gen. xxiv. 5, 8.; desirous, Luke xxiii. 20. Heb. xiii. 18.; readily complying, Exod. xxxv. 5.

**WORLDLY**, *world'-ly*—belonging or relating to this world, in opposition to heavenly, Heb. ix. 1. A person given to *worldly lusts*, Heb. i. 2. has his mind bent upon the things of this world, without feeling any concern for, or paying due attention to a future state of existence.

**WORTHY**, *wor'-thy*—deserving, as of reward, hire, &c. Luke x. 7.; entitled from merit, Mark i. 7.; excellent, having merit or worth, Jas. ii. 7.

**WRETCHED**, *wretch'-ed*—miserable, distressed, unhappy, Rom. vii. 24.; in a state of affliction and calamity from the abject slavery of sin, Rev. iii. 17.

**YONDER**, *yon'-der*—being at a distance, within view, Matt. xvii. 20.

**YOUTHFUL**, *yooth'-ful*—belonging to the early part of life, 2 Tim. ii. 22.

**ZEALOUS**, *zel'-us*—full of zeal; ardent or eager in any cause, but especially in one, which has for its object the glory of God and the good of man, Num. xxv. 13. Rev. iii. 19.

## ADNOUNS, ADJECTIVES, OR QUALITIES,

*Of Three Syllables.*

**ABUNDANT**, *a-bun'-dant*—plentiful, in great abundance, 1 Pet. i. 3.; fully stored, Jer. li. 13.

**ALMIGHTY**, *al-mi'-ty*—omnipotent, all powerful; possessing unlimited power, one of the attributes of God, Gen. xvii. 1. Rev. iv. 8.

**ANOTHER**, *an-uth'-er*—quite different, not the same, Gen. iv. 25. Luke xvi. 7. 2 Cor. xi. 4.; one more, Gen. xliii. 7.

**ASHAMED**, *a-sha'-med*—touched with shame; abashed, or put out of countenance, as when a person is struck with confusion, and is ready to disown or repent of an act done. *Hope maketh not ashamed*, Rom. v. 5.; that well-founded hope, which is the fruit of faith, patience, and experience, shall not disappoint the expectation, but will realize the good hoped for, and thus become the cause of rejoicing, and not of shame.

**BARBAROUS**, *har'-ba-rus*—wild, unpolished, unacquainted with arts; uncivilized by good laws and customs, Acts xxviii. 2.

**BEAUTIFUL**, *bu'-ti-ful*—fair, comely, handsome, or possessing that assemblage of graces which pleases the eye, Gen. xxix 17.; elegant in form, or exact in proportion, Acts iii. 2.

**BEGGARLY**, *beg'-gar-ly*—poor, mean; fit only to be despised and rejected.

**BELOVED**, *be-luv'-ed*—lovely, being very dear, valuable, or precious to a person, as a wife, child, &c. Deut. xxi. 15. Heb. ix. 16. It is applied to Christ,

Matt. iii. 17. Mark i. 11.; to the church, Jer. xi. 15. Rom. ix. 25; to particular saints, Neh. xiii. 26. Dan. ix. 23.; to the New Jerusalem, Rev. xx. 9.

**BLASPHEMOUS**, *blas'-fe-mus*—very wicked, impious and irreverent, with regard to God, and dishonouring religion and holy things.

**BODILY**, *bod'-di-ly*—containing or having a body, Luke iii. 22.; relating to the body, as distinguished from the mind, 1 Tim. iv. 8.; real, actual, 2 Cor. x. 10.

**BOISTEROUS**, *bois'-ter-us*—violent, furiously loud, stormy, Matt. xiv. 30.

**BOTTOMLESS**, *bot'-tom-less*—wanting or without a bottom. It is sometimes used when a thing is so deep that the bottom cannot be known or found.

**BROTHERLY**, *bruth'-er-ly*—natural to brothers; such as befits or becomes a brother.

**BURDENSOME**, *bur'-den-sum*—oppressive, grievous, troublesome.

**CHARGEABLE**, *chardj'-a-bel*—expensive, costly, burdensome: also imputable, as a debt or crime; subject to charge.

**COMFORTLESS**, *cum'-fort-less*—without comfort.

**CONFIDENT**, *con'-fi-dent*—bold, resolute, Prov. xiv. 16. Phil. i. 14.; positive, assured beyond doubt, Phil. i. 6.; secure of success, Psal. xxvii. 3.

**CONTENTIOUS**, *con-ten'-shus*—quarrelsome, given to wrangling or peevish disputes, perversely inclined to law-suits.

**CONTRARY**, *con'-tra-ry*—being of a different or opposite nature, disposition, or interest, Gal. v. 17. Tit. ii. 8.; inconsistent, disagreeing, 1 Tim. i. 10.; adverse, or acting in an opposite direction, Matt. xiv. 24.

**COVETOUS**, *cov'-et-us*—greedy, desirous of saving, 1 Tim. iii. 3.; earnestly desirous, or inordi-

nately eager of money, Luke xvi. 14. ; avaricious, 2 Pet. ii. 14.

**COURTEOUS**, *cur'-te-us*, or *cur't-she-us*—civil with kindness, gently affable, possessing good humour, 1 Pet. iii. 8.

**CURIOUS**, *cu'-ri-us*—elegant, cunningly laboured, finished with exactness, Exod. xxviii. 8. ; magical, performed by secret or invisible powers, Acts xix. 19. : also inquisitive, desirous of knowing, seeing, or possessing things rare, uncommon, or very delicate, either from nature or art.

**DAMNABLE**, *dam'-na-bel*—deserving damnation or eternal punishment; destructive, wicked, or mischievous, 2 Pet. ii. 1.

**DANGEROUS**, *dàn-ger-us*—full of danger, hazardous, likely to be attended with some ill consequences, Acts xxvii. 9.

**DECEITFUL**, *de-cé'te-ful*—fraudulent, full of deceit, 2 Cor. xi. 13. ; tending to deceive or bring into error, Eph. iv. 22.

**DESIROUS**, *de-zí'-rus*—full of eager desire, earnestly wishing, anxiously longing to obtain.

**DESOLATE**, *des'-so-late*—laid waste; deprived of inhabitants, Jer. vi. 8. Acts i. 20. ; deprived of every support, without relatives or friends to afford relief, 1 Tim. v. 5. ; in a ruinous or distressed state, full of grief, or without comfort, 2 Sam. xiii. 20.

**DESPITEFUL**, *de-spi'te-ful*—malicious, full of spleen, or malignant humour.

**DESTITUTE**, *des'-ti-tute*—forsaken, forlorn, without friends, in want and misery, Psal. cii. 17. Jas. ii. 15. ; void, lacking, or deficient, 1 Tim. vi. 5.

**DEVILISH**, *dev'-vil-ish*—partaking of the qualities of the devil, very wicked.

**DILIGENT**, *dil'-i-gent*—active and constant in application; assiduous and persevering in the endeavour to do some certain act, or perform some

particular work, Prov. xii. 29. *Be diligent*, Tit. iii. 12. signifies do not fail; and in 2 Pet. iii. 14. be watchful, endeavour by carefully using the means.

**ELOQUENT**, *el-o-quent*—possessing the power of oratory, or having the natural gift, or acquired art, of addressing an audience in elegant language, with great fluency and gracefulness, Isa. iii. 8. Acts xviii. 24.

† **EMINENT**, *em'i-nent*—high, lofty, Ezek. xxi. 24, 31, 39. ; dignified, conspicuous, exalted, 1 Tim. ii. 12 ; famous for some extraordinary qualifications of nature or art, Job xxii.† 4. Isa. iii.† 3.

**ETERNAL**, *e-ter-nal*—one of the appellations of the Godhead, and then it signifies without beginning or end, Deut. xxxiii. 27. It is applied to the Son of God, who is eternal in the highest sense, without beginning, and without end, 1 Tim. i. 17. being a priest for ever, &c. Psal. cx. 4.; to the Holy Ghost, Heb. ix. 14.; to redemption, being of perpetual continuance, Heb. ix. 12. ; to salvation, Heb. v. 9. being unto a state of existence which shall have no end; to the glory of the saints in light, 2 Tim. ii. 10.; to the punishment of the wicked, Mark iii. 29. Jude 7.

**EVERY**, *ev'-er-y*—each one of all.

**EVIDENT**, *ev'i-dent*—plain, clear, apparent, or visible, as when all difficulties are taken away, and no doubts are left unanswered.

**EXCELLENT**, *ek'-cel-lent*—eminent in any good quality, Job xxxvii. 23. ; highly valuable, good in a remarkable degree, Luke i. 3. ; of great dignity, Heb. i. 4. ; of great value or worth, Heb. xi. 4.

**FATHERLESS**, *fā-ther-less*—without a father.

**FIERY**, *fī'-er-y*—consisting of fire; heated by fire, Dan. iii. 6. ; hot, like fire, Eph. vi. 16. ; red, shining like fire, Num. xxi. 8. ; also passionate, easily provoked.

**FORGETFUL**, *for-get'-ful*—liable or apt to forget, negligent, Heb. xiii. 2.; inattentive, careless; not retaining in memory, Jas. i. 25.

**GENERAL**, *jen'-er-al*—comprehending many individuals; extensive, though not universal; relating to a whole class or body of men.

**GLORIOUS**, *gló'-ri-us*—illustrious, excellent, noble, rich, exceeding good; shining with great lustre or splendour.

**GLUTTONOUS**, *glut'-ten-us*—given to gluttony; fond of immoderate or extravagant living, especially with respect to rich food, and eating too much.

**HEAVENLY**, *heo'-ven-ly*—celestial, relating or belonging to heaven, Luke ii. 13. John iii. 12.; inhabiting heaven, Matt. vi. 14.; supremely excellent, superior to what is earthly, Eph. i. 3. shewing the advantage of the gospel dispensation over the Jewish worship and ceremonies, in dispensing light, life, and happiness: also resembling heaven.

**HIGHMINDED**, *hi'-mind-ed*—proud, arrogant, haughty, Rom. xi. 20.

**IGNORANT**, *ig'-no-rant*—illiterate or unlearned; without knowledge or polite learning, having never been instructed in the ordinary way by men, Acts iv. 13. It signifies wanting understanding, Isa. lvi. 10.; not rightly conceiving or apprehending, Rom. x. 13.; liable to sin from ignorance of duty, inconsideration, or weakness, Heb. v. 2.; unacquainted, or without the knowledge of some particular thing, 2 Cor. ii. 11. 2 Pet. iii. 5, 8.

**IMMORTAL**, *im-mor'-tal*—not subject to death; that never dies, or ceases to be; eternal, or of infinite duration. It is applied to one who is simply and every way incorruptible, without the possibility of perishing or dying, 1 Tim. i. 17.

**IMPOTENT**, *im'-po-tent*—weak, feeble, wanting

power or force, being disabled by nature or disease, John v. 3.; infirm, lame, or crippled, Acts xiv. 8.

**INDEBTED**, *in-det'-ted*—obliged by something received; owing something to another, from having incurred a debt, Luke xi. 4.

**INNOCENT**, *in'-no-cent*—harmless, blameless, pure from mischief, as being no way guilty or concerned with wicked persons, &c. Exod. xxiii. 7. Prov. i. 11.; free from the guilt of any particular crime, Psal. xix. 13. Matt. xxvii. 24.

**LIBERAL**, *lib'-ber-al*—free in giving, generous, Isa. xxxii. 8.; bountiful, 2 Cor. ix. 13.; noble, great, worthy, as opposed to mean or vile, Isa. xxxii. 5.: also becoming a gentleman. Hence those arts and sciences which polish the mind, such as grammar, rhetoric, music, &c. are called liberal arts.

**LUNATIC**, *lu'-na-tic*—mad, distracted, or disordered in the senses, the reason not exercising its proper functions; it being supposed that the moon, (in Latin, *Luna*) influences the imagination.

**MALICIOUS**, *ma-lish'-us*—ill-disposed to any one; intending ill through envy; spitefully inclined and ready to do any mischief to another that has not deserved it; malignant, or having a destructive tendency, 3 John 10.

**MANIFEST**, *man'-ni-fest*—plainly shewn, made public, clear, evident, not concealed, Acts iv. 16. Gal. v. 19. *Manifest token*, 2 Thess. i. 5. signifies a plain, undoubted proof.

**MANIFOLD**, *man'-ni-fold*—a great many in number, whether often repeated, or of different kinds, 1 Pet. i. 6.; greatly diversified and varied in the means used, and effects produced, Eph. iii. 10. 1 Pet. iv. 10.

**MARVELLOUS**, *mar'-vel-lus*—strange, wonderful, astonishing, surpassing credit or belief, John ix. 30.; amazing, exciting admiration, Psal. cxviii. 23. Matt.

xxi. 42.; uncommon, exceeding any natural power to accomplish, Psal. lxxviii. 12.

**MERCIFUL**, *mer'-ci-ful*—compassionate, tender-hearted, kind, pitiful, Matt. v. 7. Heb. ii. 17.; unwilling to punish, Psal. ciii. 8. Joel ii. 13.; willing to pity and spare, Deut. xxxii. 43. Heb. viii. 12.

† **MODERATE**, *mod'-der-ate*—holding the mean, or equally removed from both extremes; reasonable, not excessive; kept within due bounds; free from extravagancies of any kind.

**MUTUAL**, *mu'-tu-al*, or *mut'-shu-al*—reciprocal, or the same on both sides; as when any love or hatred, good or evil of any kind, is equally returned from one person to another, or among many.

**NATURAL**, *nat'-tu-ral*, or *nat'-shu-ral*—effected or produced by the regular and ordinary course of nature, 1 Cor. xv. 46.; agreeable or according to nature, Rom. i. 31. 2 Tim. iii. 3. *Natural body*, as opposed to *spiritual body*, 1 Cor. xv. 44. signifies the body in its present state, subject to natural affections and operations, supported by ordinary meats, &c. whilst the spiritual body will be free from infirmities and corruption, not subject to hunger or thirst, to heat or cold; but will be free, active, and capable of accompanying the soul in all its enlarged vital operations. *The natural man*, 1 Cor. ii. 14. is the unrenewed person, one that has nothing but a principle of reason, though he may possess the most exquisite natural accomplishments, and may have improved his reason to the highest pitch. *Natural branches*, Rom. xi. 21, 24. signify the descendants of faithful Abraham, whom God had chosen for his peculiar people, and to whom he had committed the oracles of divine truth, and given many proofs of his favour.

**NEGLIGENT**, *neg'-li-jent*—careless, heedless, wanting exactness, arising from habitual inattention.



**NOTABLE**, *no'-ta-bel*—conspicuous or sightly, Deut. viii. 5.; remarkable, or notorious, Matt. xxvii. 17.; memorable, terrible, Acts ii. 20.; observable, known, or apparent, Acts iv. 16.

**PEACEABLE**, *pe'-ace-a-bel*—disposed to peace; quiet, undisturbed, free from tumult, Heb. xii. 11.; not quarrelsome, or troublesome, Gen. xxxiv. 21.; free from wars, 1 Chron. iv. 40.

**PERILOUS**, *per'-ril-us*—full of danger, attended with peril, hazardous.

**PERNICIOUS**, *per-nish'-us*—very hurtful, dangerous, or destructive; having baneful qualities; mischievous in the highest degree.

**PESTILENT**, *pes'-ti-lent*—producing pestilence, plagues, or any contagious and destructive disease; injurious, mischievous, troublesome, &c.

**PITIFUL**, *pit'-ti-ful*—inclined to compassion, tender-hearted, merciful, &c.: also mean, contemptible, base, ungenerous.

**PLENTEOUS**, *plen'-te-us*, or *plen'-t-shc-us*—copious, abundant in quantity, Heb. i. 16.; fruitful, yielding a sufficiency, Matt. ix. 37.

**POSSIBLE**, *pos'-si-bel*—that which may be done or effected, Mar. ix. 23. Rom. xii. 18.; profitable or necessary, Gal. iv. 15.; agreeable to the will of God, Matt. xxvi. 39. Acts xx. 16.

**POWERFUL**, *pou'-er-ful*—potent, mighty, capable of doing much, or efficacious to produce the consequence intended: also invested with command or authority.

**PRINCIPAL**, *prin'-ci-pal*—chief, leading, most considerable, of the first rate, 2 Kings xxv. 19; Acts xxv. 23.; main, or most important, Prov. iv. 7.

**PROSPEROUS**, *pros'-per-us*—successful, fortunate, favourable, or according to one's own wish or desire, Gen. xxxix. 2. Rom. i. 10.

**RELIGIOUS**, *re-lid'-jus*—piously disposed to a strict observance of the duties of religion; devout, holy, filled with pious thoughts.

**REPROBATE**, *rep'-pro-bate*—lost to virtue, abandoned to wickedness, hardened in vice, Rom. i. 28.; adulterated, or of coarse alloy, Jer. vi. 30.

**RIGHTEOUS**, *ri'-te-us*, or *rit'-shus*—just, virtuous, holy in life and conversation; devoted to the duties of religion, uncorrupt, Gen. xviii. 23.

**RIOTOUS**, *ri'-ot-us*—given to luxury, to disorderly or unruly conduct; extravagant, debauched.

**SENSUAL**, *sen'-shu-al*—depending on, affecting, or pleasing to the senses; carnal, as opposed to spiritual, Jas. iii. 15.; voluptuous, devoted to, or delighted with external things; desirous of gratifying the senses, Jude 19.

**SEPARATE**, *sep'-pa-ret*—divided from, disunited, or disengaged from the rest; set apart, put asunder.

**SEVERAL**, *sev'-er-al*—many distinctly taken, Matt. xxv. 15.; each singly taken, Rev. xxi. 21.; single, different, distinct.

**SORROWFUL**, *sor'-ro-ful*—mournful, sad for something past, Matt. xix. 22.; deeply serious, 1 Sam. i. 15.; accompanied with grief, Job vi. 7.; feeling grief, Prov. xvi. 13. Matt. xxvi. 38.

**SUFFICIENT**, *suf'-fish'-ent*—equal to any end or purpose, 2 Cor. xii. 9; qualified for any thing; enough to satisfy necessity, John vi. 7.

**TEDIOUS**, *te'-di-us*—very slow, as opposed to speedy; being long about any thing; wearisome or irksome by continuance, troubleome, Acts xxiv. 4.

**TEMPERATE**, *tem'-per-ate*—moderate in meat and drink; not excessive in any thing; also sober, rational, free from any ardent passion.

**TEMPORAL**, *tem'-po-ral*—measured by time, not eternal. It is applied to the condition of such

things as continue but for a space of time, and then naturally cease; and also to the consideration of something secular or worldly, in opposition to spiritual or eternal things.

**TERRIBLE**, *ter'-ri-bel*—dreadful, formidable, frightful, causing fear, amazement, &c.

**TRANSPARENT**, *trans-pa'-rent*—clear, that admits the rays of light to pass easily through, as glass, &c. Rev. xxi. 21.

**UNCERTAIN**, *un-cer'-tin*—not certain, doubtful, not certainly known, 1 Cor. xiv. 8.; not sure in the consequence, 1 Tim. vi. 17.: also unsettled, irregular.

**UNCOMELY**, *un-cum'-ly*—not comely, unseemly, wanting grace, not handsome, not decent.

**UNFEIGNED**, *un-fa'-ned*—not counterfeit, not hypocritical, without any pretence, guile, or dissimulation; real, sincere.

**UNFRUITFUL**, *un-froot'-ful*—not fruitful or fertile; barren, not bringing forth fruit, or yielding increase; not producing good effects.

**UNGODLY**, *un-god'-ly*—wicked, polluted by wickedness, 1 Pet. iv. 18.; negligent of God and his laws, Jude iv. 15.

**UNHOLY**, *un-ho'-ly*—unsanctified, or unhallowed, Heb. x. 29.; impious, wicked, 1 Tim. i. 9.

**UNLAWFUL**, *un-lā'-ful*—illegal, or contrary to law; not permitted by law; unjust.

**UNLEARNED**, *un-ler'-ned*—ignorant, untaught, or unskilled in the necessary and useful parts of learning, Acts iv. 13.; not suitable to a learned man, 2 Tim. ii. 23.: also not gained by study.

**UNMARRIED**, *un-mar'-rid*—not married, single, as a man not having a wife, or a woman not having a husband.

**UNRULY**, *un-roo'-ly*—disorderly, not to be ruled or governed.

**UNSEEMLY**, *un-seem'-ly*—indecent, unbecoming, immodest, unchaste.

**UNSKILFUL**, *un-skil'-ful*—unable to perform or do a thing well from want of skill, art, knowledge, or experience; ignorant, unlearned.

**UNSPOTTED**, *un-spot'-ted*—immaculate, or not marked with any spot or stain; not tainted with guilt, Jas. i. 27.

**UNSTABLE**, *un-sta'-bel*—unsteady, not fixed, wavering, 2 Pet. ii. 14.; inconstant, wanting resolution, Jas. i. 8.

**UNTAKEN**, *un-ta'-ken*—not taken.

**UNTHANKFUL**, *un-thank'-ful*—ungrateful, denying thanks, or not returning any acknowledgment for favours received.

**UNTIMELY**, *un-ti'me'-ly*—unseasonable, out of due time, or happening before the natural time.

**UNTOWARD**, *un-to'-ward*—perverse, stubborn, unruly, not easily guided or taught.

**UNWASHEN**, *un-wash'-en*—not washed, not purified or cleansed.

**UNWORTHY**, *un-wur'-thy*—not worthy, wanting merit, 1 Cor. vi. 2.; not deserving any thing, Acts xiii. 46.

**UPPERMOST**, *up'-per-most*—the highest in place or dignity, in power or authority.

**UTTERMOST**, *ut'-ter-most*—extreme, utmost, highest in degree; farthest, most remote, Matt. xii. 42. Mar. xiii. 27.; last, Matt. v. 26.

**VEHEMENT**, *ve'-he-ment*—eager, fervent, zealous, 2 Cor. vii. 11.; ardent, hot, Cant. viii. 6.; violent, forcible, boisterous, Jonah iv. 8.

**VENOMOUS**, *ven'-um-us*—poisonous, destructive, hurtful, Acts xxviii. 4.; also malicious, mischievous, &c.

**VIGILANT**, *vid'-jil-ant*—watchful and circumspect, 1 Pet. v. 8.; carefully observant; diligently attentive, 1 Tim. iii. 2.; wary.

**VIOLENT**, *vi'-o-lent*—unjustly assailing or attacking, unreasonably vehement, Psalm cxi. 1, 4, 11.; acting with repeated strength, or continued force, Matt. xi. 12.; unjustly forced, Psal. vii. 16.

**VISIBLE**, *viz'-i-bel*—apparent, or perceptible to the eye; that may be easily seen, perceived, or discerned.



## ADNOUNS, ADJECTIVES, OR QUALITIES,

### *Of Four Syllables.*



**ACCEPTABLE**, *ac'-cep-ta-bel*, or *ac-cept'-a-bel*—grateful, pleasing, approved.

**ADULTEROUS**, *a-dul'-te-rus*—guilty of adultery, or an unlawful and criminal conversation between married persons.

**AFFECTIONED**, *af-fec'-shon-ed*—affected, inclined, mentally disposed.

**CELESTIAL**, *ce-les'-ti-al*, or *ce-les't'-shal*—heavenly, of or belonging to the blessed state, 1 Cor. xv. 40.; also considered as relating to the superior regions, or with respect to excellence.

**COMMODIOUS**, *com-mo'-di-us*—convenient, fit, useful, suitable for the intended purpose.

**CONFORMABLE**, *con-for'-ma-bel*, or *con-form-a-bel*—agreeable, suitable; like, in the same fashion, or after the same manner.

**CONTEMPTIBLE**, *con-temp'-ti-bel*—mean, worthy of contempt, deserving scorn, neglect, &c.

**CONTINUAL**, *con-tin'-u-al*—incessant, proceed-

ing without interruption, Luke xviii. 5.; permanent, lasting, Rom. ix. 2.

**CONVENIENT**, *con-ve'-ni-ent*—well-adapted, fit, proper, suitable.

**CORRUPTIBLE**, *cor-rup'-ti-bel*—susceptible of corruption, or liable to putrify or decay; apt to spoil; capable of being debased.

**DETERMINATE**, *de-ter'-mi-nate*—limited, bounded; established, decisive, conclusive, fixed, resolved.

**DISORDERLY**, *dis-or'-der-ly*, or *diz-or'-der-ly*—confused, without order or method; irregular, or acting contrary to law, or established rules, 1 Thess. v. 14.

**EFFECTUAL**, *ef-fec'-tu-al*—powerful, or sufficient to produce the desired effect, Jas. v. 18.; efficacious, or adequate to the occasion, Phil. 6.

**EFFEMINATE**, *ef-fem'-mi-nate*—having the qualities, or affecting the softness and tenderness of a woman; unmanly, delicate.

**EVERLASTING**, *ev-er-las'-ting*—perpetual, eternal, lasting for ever, enduring without end.

**EXPEDIENT**, *ex-pe'-di-ent*—proper, fit, suitable; convenient or needful to be done, 1 Cor. vi. 12.

**HONOURABLE**, *on'-nur-a-bel*—worthy of praise or respect; illustrious, noble, without taint or reproach, Acts xiii. 50.—xvii. 12.; honest, without intention of deceit, 1 Sam. ix. 6.

**IMMUTABLE**, *im-mu'-ta-bel*—constant, unchangeable, invariable; so fixed by nature that it cannot be changed or altered.

**IMPENITENT**, *im-pen'-i-tent*—obdurate, unrelenting; that feels no sorrow for sin, but is finally negligent of the duty of repentance.

**IMPLACABLE**, *im-pla'-ca-bel*—revengeful, un-

forgiving, constant in enmity, entertaining malice that cannot be pacified or appeased.

**IMPOSSIBLE**, *im-pos'-si-bel*—impracticable, or that cannot be done by any means whatever.

**INCONTINENT**, *in-con'-ti-nent*—unchaste, impure, indulging in unlawful pleasures, 2 Tim. iii. 3.; laying no restraint on the passions.

**INCREDIBLE**, *in-cred'-i-bel*—surpassing credit or belief, being contrary to reason or probability.

**INFALLIBLE**, *in-fal'-li-bel*—incapable of mistake, being without the power of erring, or being deceived; absolutely certain, positive, and true, Acts i. 3.

† **INFERIOR**, *in-fe'-ri-or*—lower in place, in station, or rank of life, in value or excellency; subordinate or lower in order, Heb. ii.† 7.

**INJURIOUS**, *in-fu'-ri-us*—mischievous or hurtful; contrary to right and justice; unjust or invasive of another's rights; guilty of wrong or injury.

**INORDINATE**, *in-or-di-nate*, or *in-òr-di-nate*—irregular, or out of order; immoderate, extravagant, or excessive, without any regularity or bounds, Col. iii. 5.: also deviating from right.

**INVISIBLE**, *in-viz'-i-bel*—that cannot be seen, or perceived by the eye.

**LEVITICAL**, *le-vit'-ti-cal*—belonging to the Levites, or persons of the tribe of Levi, who were born to the priesthood.

**MISERABLE**, *mis'-zer-a-bel*—unhappy, wretched, as being in a condition or state of life, that both deserves compassion and calls for assistance, 1 Cor. xv. 19. Rev. iii. 17.; wretched, worthless, Job xvi. 2.: also culpably parsimonious, niggardly mean.

**NECESSARY**, *nes'-ces-sa-ry*—needful, indispensably requisite, Job xxiii. 12. Acts xxviii. 10.; un-

avoidable, Acts xv. 28.; convenient, proper, Phil. ii. 25. *For necessary uses*, Tit. iii. 14. that is, for the benefit, or-to supply the wants of others.

**OBEDIENT**, *o-be-di-ent*—submissive to authority, Rom. xv. 18.; compliant with the command or prohibition of another, according to the rules of propriety, and the laws of God. Exod. xxiv. 7. Isa. xlii. 24. It expresses the duty due from inferiors to superiors, as from wives unto their husbands, Tit. ii. 5.; from children to their parents, Eph. vi. 1. 1 Pet. i. 14.; from servants to their masters, Eph. vi. 5. Tit. ii. 9.

**OMNIPOTENT**, *om-nip-po-tent*—almighty, all-powerful, without limit; an appellation given only to God.

† **ORDINARY**, *or-di-na-ry*, or *òr-di-na-ry*—common, usual, customary, Ezek. xvi. 27.; regularly established, meeting in due order, Acts xix.† 39: also mean or of low rank; not handsome.

**PARTICULAR**, *part-ic-u-lar*—relating to single persons, not general; individual, or one distinct from others; as *in particular*, 1 Cor. xii. 27. Eph. v. 33. signifies individually or singly.

**PECULIAR**, *pe-cu-li-ar*—singularly appropriate, or belonging to one, to the exclusion of others, Deut. xiv. 2. Tit. ii. 14.; applicable to a particular use, not common to other things; Exod. xix. 5. Psalm cxxxv. 4.

**PRESUMPTUOUS**, *pre-zum-tu-us*, or *pre-zum't-shu-us*—greatly confident, arrogant, or over daring from conceit, 2 Pet. ii. 10.; blindly adventurous, bold, Psalm xix. 13.: also wanting in reverence or respect to holy things; having vain and groundless confidence in divine favour.

**PROFITABLE**, *prof-fit-a-bel*—beneficial, lucrative, yielding gain, Tit. iii. 8.; advantageous, useful, 1 Tim. iv. 8. 2 Tim. iii. 16.—iv. 11.



**REASONABLE**, *re'a-zon-a-bel*—having the faculty of reason, or being endued with the power of deducing one proposition from another, or drawing a consequence or conclusion from premises in the mind; agreeable to the rules of reason or good sense; just, right, fit to be done, Rom. xii. 1.

† **SIGNIFICANT**, *sig-nif'-fi-cant*—expressing much, or to the purpose, 1 Cor. xiv. † 9.; important, or worthy of notice.

**SOLITARY**, *sol-li-ta-ry*—living alone, without company; without inhabitants, Lam. i. 1.; single, in a particular manner, Job xxx. 3.; retired, or remote from any company, Mar. i. 35.; gloomy, dismal, Job iii. 7.

**SPIRITUAL**, *spir'-it-u-al*, or *spir'-it-shu-al*—consisting of spirit, immaterial in substance, as distinguished from matter; incorporeal, as distinct from any thing natural, or having a body, 1 Cor. xv. 44, 46.; relating to religion and religious affairs, such as a devout or holy life, doctrine, contemplation, &c.; intellectual, or relating only to the mind, 1 Cor. xiv. 1, 12.; relating to the things of heaven, and divine life in the soul, Eph. v. 12.; Col. iii. 16.; devout, pious, religious, Hos. ix. 7. Gal. vi. 1.

**SUPERFLUOUS**, *su-per'-flu-us*—over much, quite beyond use or convenience; unnecessary, needless, 2 Cor. ix. 1.

**SUPERSTITIOUS**, *su-per-stish'-us*—addicted or given to superstition; full of idle fancies, or groundless scruples in matters of religion; over rigidly observant of religious ceremonies, Acts xvii. 22.

**TEMPESTUOUS**, *tem-pes'-tu-us*, or *tem-pes't-shu-us*—stormy, boisterous, as when strong gusts of wind are attended with showers of rain, hail, &c.

**TERRESTRIAL**, *ter-res'-tri-al*—earthly, consisting of, or belonging to the earth, as opposed to celestial, or heavenly.

**TOLERABLE**, *tol'-er-a-bel*—supportable, or that may be borne, endured, or permitted: also not excellent but passable.

**UNBELIEVING**, *un-be-leev'-ing*—wanting faith, not crediting the truth of an assertion; not being convinced or satisfied of the reality of a matter.

**UNBLAMEABLE**, (or **UNBLAMABLE**), *un-blá-ma-bel*—not deserving of blame, not culpable; faultless, having no fault or failing; innocent.

**UNCHANGEABLE**, *un-chánd-ja-bel*—immutable, invariable, that is not to be changed, that cannot be altered.

**UNCONDEMNED**, *un-con-dem'-ned*, or *un-con-dem'nd*—not condemned, not sentenced to punishment or death; that is not censured, blamed, or found fault with.

**UNDEFILED**, *un-de-ft'-led*—not corrupted, polluted, or violated; pure, chaste.

**UNLEAVENED**, *un-lev'-ven-ed*, or *un-lev'-vend*—not leavened, fermented, or mixed with any fermented matter, as yeast, &c.

**UNMERCIFUL**, *un-mer'-ci-ful*—not having mercy, void of pity or tenderness, Rom. i. 31.; cruel, severe, hard hearted.

**UNMOVEABLE**, *un-moov'-a-bel*—firmly fixed, so that it cannot be removed or put out of its place, Acts xxvii. 41.; resolved, determined, so as not to be shaken or moved, 1 Cor. xv. 58.

**UNPREPARED**, *un-pre-pá'-red*—not prepared, not ready to do or perform any thing, 2 Cor. ix. 4.; also unfitted.

**UNQUENCHABLE**, *un-quenish'-a-bel*—unextinguishable, that cannot be extinguished, quenched; or put out.

**UNRIGHTEOUS**, *un-ri-te-us*, or *un-rít-shus*—unjust, wicked, sinful, unholy.

**UNSEARCHABLE**, *un-serish'-a-bel*—inscrutable,

that cannot be explained by searching, discovered or  
brought out by enquiry.

- **UNSOCIAL**, un-so-shal—not kind, not  
communicative or good; cross, quarrelsome, unfit  
for company, &c.

**UNSPEAKABLE**, un-spé-ah-bul—unspeakable,  
that cannot be uttered, or expressed by words.

- **VENERABLE**, ven-er-ah-bul—worthy of honour,  
deserving to be regarded with awe, or treated with  
reverence. *Psalm* lxxv. 5.

**VOLUNTARY**, vol-un-tary—free from com-  
pulsion, willing, acting by choice, *Col.* ii. 12.

## ADNOUNS ADJECTIVES, OR QUALITIES,

### Of Four Syllables.

**ABOMINABLE**, a-bom-in-ah-bul—most hateful,  
detestable, that ought to be abhorred and shunned,  
*1 Pet.* ii. 1. It is often used as a word of loose and  
saturnian censure.

**DISOBEYENT**, dis-oh-é-ent—stubborn and  
unobedient to superiors, as refusing to obey masters  
or parents and comply with their commands or  
orders, *Exod.* i. 24; being guilty of any breach of  
law, or not obedient of lawful authority, *Neh.* ix.  
to i. 17.

**INCORRUPTIBLE**, *in-cor-rup'-ti-bel*—not subject to corruption, not liable to decay or waste, 1 Cor. xv. 52. 1 Pet. i. 23.; incapable of any change or variableness, Rom. i. 23.

**INEXCUSABLE**, *in-ex-cu'-za-bel*—unpardonable, not to be excused or forgiven; that will not admit of any palliation by apology, or covering with excuse, Rom. ii. 1.

**INNUMERABLE**, *in-nu'-mer-a-bel*—numberless, that cannot be numbered, or counted for multitude.

**UNCIRCUMCISED**, *un-cir'-cum-ci-zed*—not circumcised. It is applied to such persons whose foreskins have not been cut off, according to the Jewish ritual; but in Scripture it frequently means a hardened or sinful state, as the *uncircumcised in heart*, &c. Acts vii. 51. are the profane and obstinately wicked.

**UNPROFITABLE**, *un-prof'-i-ta-bel*—yielding no profit or advantage, answering no purpose, from which no benefit arises; vain, useless.

**UNREASONABLE**, *un-réa-zon-a-bel*—rash, inconsiderate, acting contrary to the dictates of reason, or offending against the rules of justice or equity, 2 Thess. iii. 2.; unjust, not right, Acts xxv. 27.

**UNREBUKABLE**, *un-re-bu'-ka-bel*—unblamable, not deserving of rebuke, censure, or blame.

**UNREPROVEABLE**, *un-re-proov'-a-bel*—unblamable, not liable to blame, that cannot be reprov'd or found fault with.

## ADVERBS,

*Of One Syllable.*

**BACK**—to the place whence one came; towards things past, Luke xvii. 31.

**CLEAN**, *clene*—quite, fully, completely.

**ELSE**—besides, otherwise.

**ERE**, *ere*—before, sooner than.

**FAIN**, *fane*—gladly, with great desire.

**FAR**—in a great part or degree, Heb. vii. 15.; remotely, or at a great distance, Luke vii. 6.

**FAST**—swiftly, with expedition, or haste, Jer. xlviii. 10.; firmly, in a state not to be moved, Acts xxvii. 41.

**FIRST**—at the beginning, before any other consideration, or any thing else.

**FORTH**—forward, onward in time, place, or order.

**HENCE**, *hence*—from this place, Matt. xvii. 20.; from this time, Acts i. 5.; from this cause or ground, Jas. iv. 1.; also in consequence of this, for this reason.

**LATE**—far in the day or night, Psal. cxxvii. 2.; *of late*, John xi. 8. signifies lately, not long ago.

**LIKE**—in the same manner, Rom. vi. 4. Heb. iv. 15.

**NIGH**, *ni*—to a place near, 2 Sam. xi. 20.; not at a great distance, John xix. 42.; within a little, almost at hand, Luke xxi. 28. Phil. ii. 27, 30.

**PLAIN**, *plane*—distinctly, easily heard or understood, Mar. vii. 35.

**ROUND**—every way, on all sides, Gen. xix. 4. Luke xix. 43.

**SCARCE**, *scarce*—hardly, with difficulty.

**SINCE**—from the time that, Mar. ix. 21.; because that, 1 Cor. xv. 21.; after that, Rev. xvi. 18.

**SOON**—early, before the time expected, as opposed to late, Exod. ii. 18.; readily, willingly, Thess. ii. 2.

**SORE**—very much, Matt. xvii. 15.

**STILL**—till now, to this time; always, continually, or in continuance.

**THERE**, *thare*—in that place, as opposed to here. It is an exclamation directing to something at a distance.

**THRICE**—three times.

**TWICE**—two times; doubly.

**UP**—aloft, on high in climbing, as opposed to down, Num. xiv. 44.; out of bed, or in a state of being risen from a bed or seat, 1 Sam. xxix. 10. 2 Sam. xxiv. 11.; above the horizon, as when the sun is risen, Jud. viii. 13.—ix. 33. Matt. xiii. 6.; advancing from younger to elder years, Psal. lxxxviii. 15. Matt. xix. 20. Luke xviii. 21.

**WELL**—not amiss, as opposed to ill, John xviii. 23.; properly, not wickedly, Gal. v. 7.; very much, Luke i. 7.

**WHENCE**—from which or what place, Matt. xii. 44. Luke xiii. 25.; in what manner, Mark xii. 37.: also for which cause.

**WHERE**, *whare*—at which or what place.

**WHILE**—as long as, during the time, or at the same time that.

**WHY**—for which or what reason. It is sometimes used emphatically.

**YEA**, *ya*—yes, surely.

## ADVERBS,

### *Of Two Syllables.*

**ABOARD**, *a-bôrd*—in a ship.

**ABROAD**, *a-brô'de*—from home, Job xv. 23. Psal. xli. 6. ; largely, or in great abundance, Rom. v. 5. ; widely, or in all directions, Mar. i. 45. : also in another country.

**AFOOT**, *a-fut'*—on foot: also in action or motion.

**AFORE**, *a-fô're*—before, in time past; in front, in the fore part.

**AFRESH**, *a-fresh'*—anew, again.

**AGAIN**, *a-gen'*—once more, or a second time.

**AGO**, *a-go'*—past, gone; when some time has past since, as *a year ago*, 2 Cor. ix. 2.

**AGROUND**, *a-ground'*—stranded, or forced upon the ground, so as to be prevented from passing farther: also hindered in the progress of affairs.

**ALIKE**, *ali'ke*—equally, in the same manner or form, Psal. xxxiii. 15. ; without any difference, Rom. xiv. 5.

**ALMOST**, *al-mòst*—near, very nigh, wanting but little.

**ALSO**, *āl-so*—likewise, or in like manner to something else with which a comparison is made.

**ALTHOUGH**, *al-tho'*—however, if it be so; a sudden expression, importing assurance of doing something, though another person should use his endeavour to prevent it.

**ALWAYS**, *āl-ways*—ever, referring to time past and to come; continually, John viii. 29.; frequently, Acts x. 2.; perpetually, throughout time, Matt. xxviii. 20.; during life, 2 Sam. ix. 10.; constantly, without variation, Psalm cxix. 112.

**AMEN**, *a-men'*—in Hebrew, true, faithful, certain. It was often used as an affirmation by our Saviour, as in John iii. 3, 5. where the word is translated verily. All the promises of God are *Amen* in Christ, that is, certain and firm, 2 Cor. i. 20. Christ himself, the faithful prophet and teacher of his church, is called the *Amen*, Rev. iii. 14. It is used at the end of every prayer, in testimony of an earnest wish, desire, or assurance to be heard, and signifies, so be it, or so let it be; at the end of a creed, so it is.

**AMISS**, *a-miss'*—wrong, criminally, Luke xxiii. 41.; not according to rule, Jas. iv. 3.; contrary to truth, Dan. iii. 29.

**ANON**, *a-non'*—soon, quickly, by and by.

**APART**, *a-part'*—asunder, separately from the rest in place, Lev. xv. 19.; in a state of distinction, Psalm iv. 3.; at a distance, retired from the other company, Matt. xiv. 13; 23.; aside, Jas. i. 21.

**APIECE**, *a-péce*—to each separately one share.

**ASIDE**, *a-side*—on one side, privately, apart from the rest.

**ASLEEP**, *a-sleep'*—at rest, in a state of insensibility, or sleep.

**ATHIRST**, *a-thirst'*—adry, in want of drink.

**AWAY**, *a-wá*—absent from any place or person;



out of one's own hand or power. It is used to express, be gone, depart, quit or leave the place.

**BACKWARD**, *back'ward*—with the back forwards, Gen. ix. 23. John xviii. 6.

**BECAUSE**, *be-câz—conj.* for this reason that, on this account that, 1 John iv. 19.

**BEHIND**, *be hind*—at the back, out of sight.

**BENEATH**, *be-ne'ath*—in a lower place; below, as opposed to heaven, Exod. xx. 4. John viii. 23.

**BOLDLY**, *bold-ly*—in a bold, confident manner.

**BRIEFLY**, *brief-ly*—shortly, concisely, in a few words.

**CHIEFLY**, *chief-ly*—principally, more than common.

**CLEARLY**, *clear-ly*—plainly, evidently, with discernment; without dimness.

**DAILY**, *da-ly*—every day, very often.

**DARKLY**, *dark-ly*—in a situation void of natural and artificial light; obscurely, blindly.

**DEARLY**, *dear-ly*—at a high price; with fondness.

**DEEPLY**, *deep-ly*—to a great depth, or far below the surface; to a great degree; sorrowfully, solemnly, Mark viii. 12.

**DOUBTLESS**, *dout-less*—without fear, doubt, or scruple; without apprehension of danger.

**EARLY**, *er-ly*—soon, betimes, at the beginning.

**ENOUGH**, *e-nuf'*—sufficiently to give satisfaction, Deut. i. 6.—ii 3.; in sufficient quantity, Acts xxvii. 38.

**EVEN**, *e-ven*—a word of strong assertion, as verily, not only so, but also, Phil. ii. 8.

**EVER**, *ev-er*—at any time, Matt. xxiv. 21.; always, at all times, Luke xv. 31.; eternally, without end, Heb. vii. 24, 25. Jude 25.

**EVIL**, *e-vil*—injuriously, not well in any respect.

It is often used in composition to give a bad meaning to a word.

**FALSELY**, *fals'-ly*—not truly, contrarily to truth; erroneously, by mistake, 1 Tim. vi. 20.

**FAREWELL**, *fare-well*, or *fare-well'*—adieu, or good be with you. It is a common parting compliment; but is often used as an expression of separation without kindness.

**FITLY**, *fit'-ly*—properly, justly, seasonably, Prov. xiv. 11.; commodiously, meetly, Eph. ii. 21. iv. 16.

**FORTHWITH**, *forth-with'*—immediately, without delay, presently, quickly, with all speed.

**FORWARD**, *for'-ward*, or *for-ward'*—to a part or place before, onward, progressively.

**FRANKLY**, *frank'-ly*—freely, readily, without reserve; generously, without expence, Luke vii. 42.

**FREELY**, *free'-ly*—at liberty, without restraint, impediment, scruple, or reserve, Acts ii. 29.; spontaneously, of one's own accord, Rev. xxii. 17.

**FREQUENT**, *fré-quent*—often, commonly, not rarely.

**FULLY**, *ful'-ly*—completely, without lack, or void.

**FURTHER**, *fur'-ther*—at a distance from, or beyond where a person now is, Matt. xxvi. 39. Luke xxiv. 18.; besides, over and above what has been said or done already, 1 Sam. x. 22. Acts xxi. 28.

**GLADLY**, *glad'-ly*—joyfully, cheerfully, with gaiety.

**GODLY**, *god'-ly*—piously towards God, righteously, with a deep sense of religion.

**GREATLY**, *grá'te-ly*—in a great degree; very much; boldly, stoutly, with firmness, 2 Tim. iv. 16.

**HAPLY**, *hap'-ly*—peradventure, perhaps; by chance, or accident; it may be.

**HARDLY**, *hard'ly*—with difficulty, not easily, scarcely.

**HEADLONG**, *hed'long*—with the head foremost; rashly, or without thought; hastily, or without delay.

**HENCEFORTH**, *hen'oe-forth*—from this time forward, or any time yet to come.

**HEREBY**, *here-by*—by this, by these means.

**HEREIN**, *here-in*—in this.

**HIGHLY**, *hi-ly*—very much, in a great degree, Acts xii. 20. Phil. ii. 9.; with estimation, or esteem, Rom. xii. 3.

**HITHER**, *hit'h-er*—here, to this place.

**INDEED**, *in-deed*—in truth, in reality.

**JUSTLY**, *just-ly*—uprightly, honestly, in a just manner, Mic. vi. 8. 1 Thess. ii. 10.; properly, exactly, Luke xxiii. 41.

**KINDLY**, *kind-ly*—benevolently, favourably, with good will.

**LATELY**, *late-ly*—not long ago; a short time past.

**LIGHTLY**, *lite-ly*—without weight, or deep impression, Isa. ix. 1.; easily, readily; without difficulty, Jas. iv. 24.; without reason, with levity, Mar. ix. 30.

**LIKEWISE**, *like-wise*—also, moreover, in like manner.

**NAMELY**, *na'me-ly*—particularly, specially.

**NEVER**, *nev-er*—at no time, in no degree, without end; not any, Matt. xvii. 14.

**OFTEN**, *of'-ten*, or *of'-en*—oft, frequently, not rarely, many times.

**ONLY**, *on-ly*—simply, merely, barely, Rom. v. 3. Eph. i. 21.; singly, without more, Gen. xxii. 2.

John i. 14, 18. 2 Tim. iv. 8.; so and no otherwise, Gen. xxxiv. 22.—xli. 40.

**PARTLY**, *part'-ly*—in part, in some measure, or degree.

**PERHAPS**, *per-hap's*—peradventure, probably, it may be, or so happen.

**QUICKLY**, *quick'-ly*—nimble, actively, suddenly with speed.

**RASHLY**, *rash'-ly*—hastily, violently, unadvisedly, without due thought, or consideration.

**RATHER**, *rath'-er*, by some, *ra-ther*—sooner, more properly, Matt. x. 6.; more willingly, with better liking, John iii. 19.; more, in a greater degree, Luke x. 20.—xii. 31, 51.; preferably, with better reason, 1 Cor. vi. 7.—xiv. 19.

**RICHLY**, *ritsh'-ly*—with riches, plentifully, abundantly, truly.

**RIGHTLY**, *rite'-ly*—according to truth, properly, suitably, exactly; honestly, uprightly.

**SAFELY**, *sa'fe'-ly*—in a safe manner; without danger or hurt.

**SCARCELY**, *scarce'-ly*—hardly, with difficulty.

**SEEING**, *see'-ing*, since, it being so that.

**SHARPLY**, *sharp'-ly*—severely, keenly, painfully; with severity of language, Tit. i. 13.

**SHORTLY**, *short'-ly*—soon, in a little time.

**SLOWLY**, *sló'-ly*—tardily, not speedily, not soon, or in a little time: also not hastily or rashly.

**SOFTLY**, *soft'-ly*—without hardness; gently, mildly, tenderly.

**SOMETIMES**, *som'-times*—now and then; at one time or other. *Op.* to never.

† **STEADY**, *stead'-dy*—without tottering or shaking, 2 Tim. ii.† 19.; also without irregularity or variation.

**STRAIGHTWAY**, *stráte-wa*—immediately, quickly, presently.

**STRAITLY**, *stra'te-ly*—narrowly, closely; strictly, rigorously.

**SURELY**, *shúre-ly*—certainly, without doubt, Matt. xxvi. 73.; firmly, without hazard, Prov. x. 9.

**THENCEFORTH**, *then'ce-forth*—from that time.

**THEREAT**, *there-at*—at that; on that account; at that place, Matt. vii. 13.

**THEREBY**, *there-by*—by that, by means of that.

**THEREFORE**, *tha're-fore*—for this or that, as for this reason or that cause, Matt. xxviii. 19. Mar. i. 38.; in return for this, in recompence for this or that, Matt. xix. 27.

**THEREIN**, *there-in*—in this or that.

**THEREOF**, *there-of*—of this or that.

**THEREON**, *there-on*—on this or that.

**THERETO**, *there-to*—to that.

**THEREWITH**, *there-with*—with that, immediately.

**THIRDLY**, *third'-ly*—in the third place.

**THITHER**, *thith'er*—to that place, point, or end. *Op.* to hither.

**THROUGHLY**, *throb-ly*—completely, fully, entirely, wholly; sincerely, without reserve, Jer. i. 34.

**THROUGHOUT**, *throb-out*—every where, in every part, John. xix. 23.

**TRULY**, *trób-ly*—according to truth; not false, but faithfully, Luke xx. 21.; really, without fallacy or mistake, Matt. xxvii. 54.; exactly, justly, Acts iii. 22.; indeed.

**TWOFOLD**, *twó-fold*—double; twice.

**VAINLY**, *va'ne-ly*—in vain, without effect, to no purpose; proudly, arrogantly, Col. ii. 18.

**VERY**, *ver'-y*—in a great or eminent degree.

**WHEREAS**, *whare-as'*—seeing that; when on the contrary; the thing being so that.

**WHEREBY**, *whare-by'*—by which, by means of which, as by which any thing is done.

**WHEREFORE**, *wha're-fore*—why, for what or which reason.

**WERETO**, *whare-tó*—to which or what.

**WEREWITH**, *whare-with'*—with which or what.

**WHITHER**, *whith'er*—to what place or degree.

**WHOLELY**, *hóle-ly*—completely, perfectly, totally, 1 Thess. v. 23.; in all its parts, Acts xvii. 16.

**WISELY**, *wi'ze-ly*—judiciously, prudently.

**WITHAL**, *with-ál*—along with the rest, likewise, at the same time.

**WITHIN**, *with'in*—internally, inwardly, in the inner parts; in the mind.

**WITHOUT**, *with-out'*—not in the inside, externally, out of doors, not in the mind.

**YONDER**, *yon'der*—at a distance, within view.

## ADVERBS,

### *Of Three Syllables.*

**ACCORDING**, *ac-cór-ding*—agreeably, conformably, in a manner suitable.

**AFOREHAND**, *a-fóre-hand*—by a previous provision; fitted, prepared, or provided beforehand.

**AFORETIME**, *a-fóre.time*—in time past.

**AFTERWARD**, *af'ter-ward*—in succeeding time, after something else has been done.

**ALBEIT**, *al-be-it*—although, notwithstanding; a

sudden expression, signifying a supposition or concession, that something might have been as was asserted.

**ALREADY**, *al-red'-dy*—before, or at the present time.

**BEFOREHAND**, *be-fôre-hand*—previously, by way of preparation; at first, before any thing is done.

**BEFORETIME**, *be-fôre-time*—formerly, at some time, or at any time past.

**BITTERLY**, *bit'-ter-ly*—with a bitter taste, sharply; in a bitter manner, sorrowfully, Matt. xxvi. 75.

**CAREFULLY**, *câre-ful-ly*—heedfully, watchfully, in a manner that shows care or caution.

**CARNALLY**, *car'-nal-ly*—according to the flesh, not spiritually.

**CERTAINLY**, *cer'-tin-ly*—surely, in truth, Luke xiii. 47.; without fail, Gen. xviii. 10.

**CHEERFULLY**, *cheer'-ful-ly*—lively, without dejection; with gaiety; in a pleasant manner.

**CONSTANTLY**, *con'-stant-ly*—steadily, perpetually, without variation.

**CUNNINGLY**, *cun'-ning-ly*—artfully, sily, craftily.

**DECENTLY**, *dé-cent-ly*—in a proper manner; with suitable behaviour.

**DISCREETLY**, *dis-creet'-ly*—prudently, cautiously; soberly, modestly, with propriety, Mark xii. 34.

**EARNESTLY**, *er'-nest-ly*—eagerly, warmly, zealously, affectionately, with importunity.

**EASILY**, *éa-si-ly*—without difficulty, pain, or disturbance, Heb. xii. 1.; readily, without reluctance, 1 Cor. xiii. 5.

**EVERMORE**, *ev-er-mbre*—eternally, always, without end.

**EXCEEDING**, *ek-see-ding*—in a very great degree.

**EXPRESSLY**, *ex-press-ly*—plainly, in direct terms, 1 Tim. iv. 1. that is, not by implication or inference.

**FAITHFULLY**, *fath-ful-ly*—with firm belief in the truth of religion; with full confidence in God; sincerely, with strict adherence to duty, 3 John 5.; honestly, without fraud, 2 Chron. xxxiv. 12.; without failure of performance, 2 Chron. xix. 9.

**FERVENTLY**, *fer'-vent-ly*—eagerly, with pious ardour, 1 Pet. i. 22.; with vehemence in devotion, Col. iv. 12.

**FINALLY**, *fi-nal-ly*—ultimately, or in conclusion; at last, or in the last place; in the end, or once for all.

**FOOLISHLY**, *fool'-ish-ly*—weakly, without understanding. In scripture it is often used for wickedly, as Num. xii. 11.

**GORGEOUSLY**, *gor'-jus-ly*—finely, in various colours, with great splendour and magnificence.

† **GRACIOUSLY**, *gra'-shus-ly*—kindly, with kind condescension, in a pleasing manner.

**GREEDILY**, *gret-di-ly*—with eager appetite, with vehement desire, Jude 11.

**GRIEVOUSLY**, *greev'-us-ly*—painfully, or with great pain; with vexation and misery.

**GRUDGINGLY**, *grudj'-ing-ly*—with secret envy; with unwillingness to benefit.

**HASTILY**, *has-ti-ly*—in a hurry, speedily, quickly, readily.

**HEARTILY**, *har'-ti-ly*—sincerely, from the heart; eagerly with desire; actively, fully.



**HENCEFORWARD**, *hence-for-ward*—from this time forward, or in future.

**HEREAFTER**, *here-af-ter*—after this present time, John xiv. 30.; in a future state, Matt. xxiv. 64.

**HERETOFORE**, *here-to-fore*—formerly, in time past, anciently.

**HEREUNTO**, *here-un-to*—unto, or to this.

**HITHERTO**, *hith'er-to*—till now, yet, to this time.

**HOLILY**, *ho-li-ly*—piously, religiously, with sanctity: also inviolably without breach.

**HONESTLY**, *on'-nest-ly*—uprightly, justly, modestly, with chastity.

**HOWBEIT**, *how-be-it*—nevertheless, notwithstanding.

**INASMUCH**, *in-as-much*—so far as, to the extent that.

**INWARDLY**, *in'-ward-ly*—within, internally, in the heart.

**JOYFULLY**, *joy'-ful-ly*—with joy, gladly.

**LAWFULLY**, *la'-ful-ly*—legally, agreeably to law.

**MIGHTILY**, *mit-i-ly*—powerfully, with great power, forcibly, Rev. xviii. 2.; in a great degree, very much, Acts xix. 20.

**MOREOVER**, *more-o-ver*—beyond what has been mentioned.

**MOURNFULLY**, *morn'-ful-ly*—sorrowfully, with grief.

**OFTENTIMES**, *of-ten-times*, or *of-en-times*—frequently, many times.

**OPENLY**, *o'-pen-ly*—publicly, in sight, not secretly, Acts x. 40.; plainly, evidently, without disguise, John vii. 4.

**ORDERLY**, *or'-der-ly*, or *dr'-der-ly*—methodically, according to order, regularly.

**OTHERWISE**, *uth'-er-wize*—in another way; after a different manner, 2 Chron. xxx. 18. 1 Tim. vi. 3.; in other respects, Psal. xxxviii. 16. Heb. ix. 17.; else, Rom. xi. 6.

**OUTWARDLY**, *out'-ward-ly*—externally, as opposed to inwardly; in appearance, not sincerely.

**PATIENTLY**, *pá-shent-ly*—quietly, without rage, provocation, or discontent, under pain or affliction.

**PEACEABLY**, *péace-a-bly*—without war, tumult, or disturbance.

**PERFECTLY**, *per'-fect-ly*—exactly, accurately; totally, completely; in the highest degree of excellence.

**PRESENTLY**, *prez'-zent-ly*—soon, immediately; without delay.

**PRIVATELY**, *pri'-vate-ly*—secretly, not openly.

**PRIVILY**, *priv'-vi-ly*—privately, secretly.

**PUBLICLY**, *pub'-lic-ly*—openly, without concealment.

**SECRETLY**, *se'-cret-ly*—privately, not openly, or publicly.

**SHAMEFULLY**, *sha'me-ful-y*—disgracefully, without a sense of shame; infamously, ill to a degree that gives public offence.

**SINCERELY**, *sin-ce're-ly*—honestly, without hypocrisy or disguise.

**SOBERLY**, *so'-ber-ly*—temperately, without intemperance in drink; moderately, with freedom from any inordinate passion.

**SPARINGLY**, *spa'-ring-ly*—frugally, as opposed to abundantly, or lavishly.

**SPECIALLY**, *spesh'-al-ly*—particularly, above

others, Deut. iv. 16. 1 Tim. v. 8.; peculiarly, not in a common way, Philem. 16.

**SPEEDILY**, *speed'-i-ty*—quickly, with haste, readily.

**SPITEFULLY**, *spite'-ful-ly*—maliciously, with intention of mischief, or revenge.

**STEDFASTLY**, *sted'-fast-ty*—firmly, constantly, resolutely.

**SUBTILLY**, *sut'-til-ly*—with art, or cunning.

**SUDDENLY**, *sud'-den-ty*—in an unexpected manner; without preparation, hastily.

**THEREABOUT**, *tha'te-a-bout*—near that place, or state; concerning that matter, Luke xxiv. 4.

**THEREINTO**, *tha're-in-to*—into this or that.

**THEREUNTO**, *tha're-un-to*—to this or that.

**THEREUPON**, *tha're-up-on*—on that, in consequence of that.

**THOROUGHLY**, *thur'-ro-ly*—completely, fully, entirely.

**TOGETHER**, *to-ge-th'-er*—in company, not apart or separately, Phil. i. 27. 1 Thess. iv. 17.; in the same place, Matt. xviii. 20. Luke xv. 6.; in union, Matt. xix. 6.; in combination, Acts v. 9.; in concert, Rom. viii. 28.

**UNAWARES**, *un-a-wa'res*—suddenly, unexpectedly; without being noticed or observed.

**UPRIGHTLY**, *up'-rite-ly*—evenly, without inclination to either side; honestly, sincerely, truly, not deviating from the right.

**UTTERLY**, *ut'-ter-ly*—fully, completely, perfectly, totally, wholly.

**VERILY**, *ver'-i-ly*—truly, really, certainly, indeed. It is used to express confidence in the truth of an assertion, and is often used by our Saviour, where the word AMEN, in the original, is translated *verily*, as in John iii. 3, 5. &c.

WHEREWITHAL, *whare-with-al*—with which.

WILFULLY, *wil-ful-ly*—obstinately, stubbornly; by design, on purpose, Heb. x. 26.

WILLINGLY, *wil-ling-ly*—with one's own consent, by one's own desire; without dislike or reluctance.

WRONGFULLY, *rong'-full-y*—unjustly; with injury, hurt, or prejudice.

ZEALOUSLY, *zel'-us-ly*—with passionate ardour, in any cause.



## ADVERBS,

### *Of Four Syllables.*



ABUNDANTLY, *a-bun'-dant-ly*—in great plenty, amply, liberally, as when there is more than sufficient.

ACCEPTABLY, *ac-cep'-ta-bly*, or *ac'-cep-ta-bly*—in an acceptable, grateful, or pleasing manner.

ALTOGETHER, *al-to-geth'-er*—wholly, entirely, completely, without restriction or exception.

ASSUREDLY, *ash-shu'-red-ly*—certainly, without doubt.

BLASPHEMOUSLY, *blas'-fe-mus-ly*—profanely in terms of wickedness and irreverence with regard to God.

**BOUNTIFULLY**, *boun'-ti-ful-ly*—liberally, freely, generously.

**CHARITABLY**, *char'-i-ta-bly*—liberally, bountifully, benevolently, kindly, affectionately.

**CIRCUMSPECTLY**, *cir'-cum-spect-ly*—vigilantly, watchfully; cautiously, considerately, as diligently looking after a thing, or duly weighing and considering a matter.

**CONFIDENTLY**, *con'-fi-dent-ly*—positively, without appearance of doubt; without fear; with firm trust.

**CONTRARIWISE**, *con-tra'-ri-wize*, or *con'-tra-ri-wize*—on the contrary.

**COURTEOUSLY**, *cur'-te-us-ly*—civilly, respectfully, complaisantly; in an elegant manner.

**DECEITFULLY**, *de-ce'te-ful-ly*—treacherously, fraudulently; with deceit.

**DELICATELY**, *del'-i-ket-ly*—daintily, deliciously, voluptuously, as on expensive meats, selected with curious choice, and exact care, Lam. iv. 4. Luke vii. 25.; politely, 1 Sam. xv. 32.

**DELICIOUSLY**, *de-lish'-us-ly*—delicately, or on sweet dainties; in a manner that affords great delight and pleasure.

**DESPITEFULLY**, *de-spi'te-ful-ly*—maliciously, malignantly; with malice and anger.

**DILIGENTLY**, *dil'-i-jent-ly*—with constant assiduity; with heed and perseverance.

**DISORDERLY**, *diz-or'-der-ly*, or *diz-òr-der-ly*—irregularly, or without rule; confusedly, or without method; inordinately, or without law, 2 Thess. iii. 6, 7, 11.

**ESPECIALLY**, *es-pesh'-al-y*—chiefly, principally, particularly, in an uncommon degree.

**EVIDENTLY**, *ev'-i-dent-ly*—with every appearance of truth and certainty; with clear proof.

**EXCEEDINGLY**, *ek-sae'-ding-ly*—to a great degree; beyond the limits of due proportion.

**LIBERALLY**, *lib'-ber-al-ly*—bountifully, generously, in great abundance.

**MANIFESTLY**, *man'-ni-fe-st-ly*—clearly, evidently, in a public manner.

**MISERABLY**, *mis'-zer-a-bly*—unhappily, meanly, wretchedly; with misery or calamity.

**NATURALLY**, *nat'-tu-ral-ly*, or *nat'-shu-ral-ly*—according to unassisted nature, Jude 10.; spontaneously, of own accord, Phil. ii. 20.: also without affectation.

**NEVERTHELESS**, *nev-er-the-less*—notwithstanding that.

**NOTWITHSTANDING**, *not-with-stand-ing*—conj. nevertheless, although, however. It is derived from the *adv.* not, and the *part.* withstanding, and signifies without hindrance or obstruction.

**PERADVENTURE**, *per-ad-ven'-ture*, or *per-ad-ven't-shure*—perhaps, may be, perchance.

**PLENTIFULLY**, *plen'-ti-ful-y*—abundantly, copiously, in such a quantity as is more than enough.

**REPROACHFULLY**, *re-pròtsh-ful-y*—shamefully, infamously, with great censure and abuse.

**SEVERALLY**, *sev'-er-al-y*—distinctly, particularly, separately.

**SLANDEROUSLY**, *slan'-der-us-ly*—with shameful abuse; with false invective, or reproach.

**SUMPTUOUSLY**, *sum'-tu-us-ly*, or *sum't-shu-us-ly*—expensively, splendidly; with great state and cost.

**UNBLAMABLY**, *un-bla'-ma-bly*—without blame or reproach.

**UNCERTAINLY**, *un-cer'-tin-ly*—doubtfully, without any certain or sure knowledge of the consequence, 1 Cor. ix. 26.

**UNEQUALLY**, *un-e'-qual-y*—not equally; in different degrees; unsuitably, or in disproportion one to the other, 2 Cor. vi. 14.

**UNWORTHILY**, *un-wur'-thi-ly*—without worth or merit; not according to desert.

**VEHEMENTLY**, *ve'-he-ment-ly*—forcibly, Luke vi. 48.; pathetically, urgently, Mar. xiv. 31.

**VIOLENTLY**, *vi-o-lent-ly*—forcibly with speed, Matt. viii. 32.: also with unseasonable vehemence.

**WHENSOEVER**, *when'-so-ev-er*—at what time soever, without limit. Mar. xiv. 7.

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## ADVERBS,

### *Of Five Syllables.*

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**AFFECTIONATELY**, *af-fec'-shon-ate-ly*—kindly, with fond affection, with tenderness and benevolence.

**CONTINUALLY**, *con-tin'-u-al-ly*—without ceasing; without pause, or interruption.

**CONVENIENTLY**, *con-ve'-ni-ent-ly*—commodiously, without difficulty; fitly.

**EFFECTUALLY**, *ef-fec-tu-al-ly*, or *ef-fec't-shu-al-ly*—efficaciously, in a manner productive of the consequence intended.

**IMMEDIATELY**, *im-me'di-at-ly*—instantly, at the time present, without delay, without the intervention of any other cause, or event.

**PARTICULARLY**, *par-tic'-cu-lar-ly*—distinctly; with a minute detail of things singly enumerated.

**RIGHTEOUSLY**, *ri'-te-us-ly*, or *rit-shus-ly*—according to the rules of religion and virtue; honestly.

**SECONDARILY**, *sec'-con-da-ri-ly*—in the second order, or degree.

**SPIRITUALLY**, *spir'-it-u-al-y*, or *spir'-it-shu-al-y*—without corporeal grossness; with attention to things purely intellectual, or the acts of the soul.

**WHITHERSOEVER**, *with-cr-so-ev'er*—to what place soever.



## NOUNS, NAMES, OR SUBSTANTIVES,

Ending in *er*, *or*, or the feminine *ess*, which signify the agent, or person who performs some act.

Their meaning will be easily ascertained, by referring to the native roots from which they are derived, or to other words expressing the action, as extortion, &c. which will be found explained in their proper places.



**ADULTERER**...*a-dul'-ter-er*.

**ADULTERESS**...*a-dul'-ter-ess*.



CHANGER.. *chàn-jer*, or *chànd-jer*.

CHARGER.. *char'-jer*, or *char'd-jer*.

COMER.. *cum'-er*

DECEIVER.. *de-cet-ver*.

DELIVERER.. *de-liv'-er-er*.

DESTROYER.. *de-stry'-er*.

DISCERNER,.. *diz-zer'-ner*

DISPUTER.. *dis-pu'-ter*.

DIVIDER.. *di-vi'-der*.

DOER.. *doó'-er*.

DREAMER.. *dre-a-mér*.

DRESSER.. *dret'-er*.

DWELLER.. *dwel'-ler*.

EXCHANGER.. *ex-chàn-jer*, or *ex-chànd-jer*.

EXTORTIONER, *ex-tor'-shon-er*.

FINISHER.. *fin'-ish-er*.

FISHER.. *fish'-er*.

FISHERMAN.. *fish'-er-man*.

FOLLOWER.. *fol'-lo-er*.

FORNICATOR.. *for'-ni-ca-tor*.

GAINSAYER.. *gane-sá'-er*.

GARDENER.. *gar'-den-er*.

GIVER.. *giv'-er*.

HARPER.. *har'-per*.

HATER.. *há'-ter*.

HEARER.. *hé'-re-er*.

HELPER.. *help'-er*.

HOUSEHOLDER.. *hous'-hol-der*.

INSTRUCTOR.. *in-struc'-tor*.

INTERPRETER, *in-ter'-pre-ter*.

JUSTIFYER...*jus'-ti-fy-er.*

KEEPER...*keep'-er.*

LABOURER...*la'-bur-er.*

LAWGIVER...*lā-giv-er.*

LAWYER...*lā-yer.*

LEADER...*lee'-der.*

LOVER...*luv'-er.*

MAKER...*ma'-ker.*

MOCKER...*moc'-ker.*

MOVER...*moov'-er, or moo'-ver.*

MURDERER...*mur'-der-er.*

MURMURER...*mur'-mur-er.*

PERSECUTOR...*per'-se-cu-tor.*

PHILOSOPHER...*fi'-los'-so-fer.*

PIPER...*pi'-per.*

POSSESSOR...*poz-zes'-sor.*

PROPHETESS...*prof'-fet-tess.*

REAPER...*ré'a-per.*

RESPECTER...*re-spect'-er.*

REVILER...*re-vi'-ler.*

REWARDER...*re-ward'-er.*

RULER...*rool'-er...*

SAILER...*sa'-lor.*

SEDUCER...*se-du'-cer.*

SETTER...*set'-ter.*

STEALER...*ste'a-ler.*

STRIKER, *stri'-ker.*

SUCCOURER...*suc'-cur-er.*

TALKER...*tāk-er.*

TEMPTER...*tem'-ter*

TORMENTOR...*tor-men't-er.*

TRANSGRESSOR...*trans-gres'-sor.*

TRUMPETER...*trump'-it-er.*

WHISPERER...*whis'-per-er.*

WORKER...*wurk'-er.*

WORKMAN...*wurk'-man.*

WORSHIPPER...*wur'-ship-per.*

## ACTIVE PARTICIPLES,

### USED AS NOUNS,

Are known by receiving the article *a, an,* or *the* before them, and the proposition *of* after them. They are derived from the verb, and signify the act of doing something, or the state of a person or a thing when some effect is in progress and about to be produced.

ANOINTING...*a-oin'-ting.*

APPEARING...*ap-pe'-ring.*

CLEANSING...*clen'-zing.*

CLEARING...*cle'-ring.*

DISPUTING...*dis-pu'-ting.*

DIVIDING...*di-vi'-ding.*

EDIFYING...*ed'-i-fy-ing.*

ENVYING...*en'-vy-ing.*

FASTING...*fast'-ing.*

FIGHTING...*fi'-ting.*

GATHERING..*gath'-er-ing.*

GROANING..*gro'ne-ing.*

HEALING..*he'al-ing.*

KEEPING..*keep'-ing.*

MEANING..*me'a-ning.*

MOVING..*moo'-ving, or moov'-ing.*

MURMURING..*mur'-mur-ing.*

OVERFLOWING..*over-flō'-ing.*

PULLING..*pull'-ing.*

RAGING..*ra'-jing, or ràd-jing.*

REJOICING..*re-joĩ'-cing.*

RIOTING..*ri'-ot-ing.*

SCOURGING..*scur'-jing, or scur'd-jing.*

SHEWING..*sho'-ing.*

SPOILING..*spoĩ'-ling.*

SPRINKLING..*sprink'-ling.*

STRIVING..*stri'-ving.*

SURMISING..*sur-mi'-zing.*

• TAXING..*tax'-ing.*

THUNDERING..*thun'-der-ing.*

TREMBLING..*trem'-bling.*

WAILING..*wa'-ling.*

WAITING..*wa'-ting.*

WARNING..*wår-ning, or wårn-ing.*

WASHING..*wash'-ing.*

WATCHING..*watsh'-ing.*

WEARING..*wa'-ring.*

WEeping..*weep'-ing.*

WORKING..*wurk'-ing.*

WRANGLING..*rang'-gling.*

## ADDITIONAL VERBS, OR WORDS.

**BETTER**, *bet-ter*—to improve, to advance in a greater degree, or to a better state.

**CARE**—to be anxious or concerned; to be affected with.

**COLOUR**, *col-ler*—to mark or stain with some hue, tint, or die; also to excuse.

**CONDESCEND**, *con-de-scend*—to depart from the privileges of superiority, Rom. xii. 16.; to consent to do more than mere justice can require; to stoop, bend, or yield.

**DARKEN**, *dar-ken*—to make dark, to grow dark; also to sully, to perplex.

**DECAY**, *de-ca*—to lose excellence; to decline from the state of perfection.

**DOUBLE**, *dub-bel*—to increase to twice the quantity; to repeat, or add as much more as the former number or quantity.

**DREAM**—to think, or have the imagination actively employed, in sleep; to seem to see, or to have the representation of something in sleep.

**EASE**, *eaze*—to free from pain; to relieve from labour or a burden; to set free from any thing that offends.

**ELECT**, *e-lect*—to choose for any office or use; to select or make choice of for particular favour.

**HARM**—to injure or hurt.

**HARP**—to play on the harp : also to dwell vexatiously on any subject.

**HASTE**, *hàste*—to hurry, urge on, push forward.

**ISSUE**, *ish'shu*—to come out ; to pass out of any place ; also to send out or forth.

**ITCH**, *itsh*—to feel that uneasiness in the skin which is removed by rubbing ; to long, or have a continual desire.

**JOURNEY**, *fur'ny*—to travel, to pass from place to place.

**JOY**—to rejoice ; to exult, or be glad.

**LABOUR**, *la'-bur*—to toil, act diligently, or take pains to endeavour ; with painful effort to do work ; to move with difficulty ; to be in distress, Matt. xi. 28. : also to be in travail or child-birth.

**LET**—to allow, permit, or suffer any thing to take its course, Josh. xxiv. 28. ; to be put to hire, or grant to a tenant, Matt. xxi. 23. ; to hinder, Rom. i. 13.

**LIGHT**, *lìte*—to kindle, inflame, or set on fire, Matt. v. 16. Luke viii. 16. ; to give light ; to fall or strike on, Rev. vii. 16. ; to fall in a particular direction, Isa. ix. 8. ; to descend or come down from an animal or carriage, Gen. xxiv. 64. Judg. iv. 15.

**LINGER**, *ling'-ger*—to remain long without any action or determination, Gen. xix. 16. ; to hesitate, or be in suspense, 2 Pet. ii. 3. : also to wait long in expectation or uncertainty ; to be long in producing an effect.

**MAY**, *ma*—is an auxiliary, or helping verb, expressing permission or desire, Acts viii. 37. Phil. ii. 15, 19, 20.

**MEND**—to repair from breach or decay, 2 Chron. xxxiv. 10. Mat. iv. 21. : also to improve, correct, or alter for the better.

PAIN, *pain*—to afflict, give pain, make uneasy.

PERFECT, *perfect*—to finish, complete, or bring a thing to its due state of perfection; to make skilful, or instruct fully.

SECURE, *secure*—to make safe, protect, or put out of hazard; to make fast.

SEW, *sew*—to join any thing by means of a needle and thread.

SPIT—to eject spittle, or throw out moisture from the mouth.

SPOT—to mark with a blot, stain, or any change of colour.

STINK—to emit or send forth an offensive smell, commonly of putrefaction, such as arises from an animal or vegetable body in a state of decay.

TEMPT, *tempt*—to solicit or try to draw aside to ill; to entice by presenting some pleasure, or the appearance of advantage to the mind.

UNDO, *undo*—to take to pieces, to ruin, destroy. To *leave undone*, Matt. xxiii. 18. is to leave a thing not yet begun.

WARN, *warn*—to caution against any fault or danger; to give previous notice of ill; to admonish of any duty to be performed, any practice or place to be avoided or forsaken.

WRITE, *write*—to perform the act of writing; to express by means of letters; to produce as an author.

### ADDITIONAL

## NOUNS, NAMES, OR SUBSTANTIVES.



**ASSAULT**, *as-salt'*—a hostile attack, or invasion made with violence; any kind of violent injury offered to a man's person.

**BEAR**, *bare*—a rough savage animal.

**COLD**, *cold*—the cause of the sensation or feeling of cold; the sensation itself; chilliness, which is the privation or absence of heat.

**CONSENT**, *con-sent'*—the act of yielding, consenting, or being of one mind; concord, agreement.

**CREW**, *crew*—a company of people associated or met together for any purpose; but it is generally applied to a ship's company, or in a bad sense.

**DEAL**, *dele*—quantity or degree, more or less; a parcel or portion.

**DECEITFULNESS**, *de-ceive-ful-ness*—fraud, false dealing; a disposition to impose upon or deal treacherously with a person; a tendency to deceive, Matt. xiii. 22.

**DECEIVABLENESS**, *de-ceive-a-ble-ness*—liableness to be deceived, or to deceive.

**DECLARATION**, *dec-la-ration*—the act of setting forth, shewing, or making known any matter; an explanation of something doubtful: also a public order, or proclamation of a state.



**DRINK**—liquor to drink, as opposed to meat; liquor of any particular kind.

**EQUAL**, *e' qual*—one of the same age or rank in life, Gal. i. 14.

**EVEN**, *e'-ven*—the close of the day: also the vigil or fast to be observed before a festival or holiday.

**EVENTIDE**, *e'-ven-tide*—the time of evening.

**FILTHINESS**, *filth'-i-ness*—foulness, a state of impurity, pollution, or corruption.

**FORCE**, *for'-ce*—strength, might, violence, Acts xxiii. 10.; virtue or efficacy, as by the power of law, Heb. ix. 17.

**FORESHIP**—the anterior or fore part of a ship.

**GOODS**, *guds*—all sorts of effects, riches, or possessions, Luke xix. 8.; furniture, or things moveable in a house, Matt. xii. 29.

**HERETIC**, *her'-e-tick*—one who holds, maintains, or propagates heretical opinions, or known falsities in the church, in opposition to the acknowledged truths of the Christian religion; and obstinately and wilfully resists all methods of conviction.

**HORSEMAN**, *hors'-man*—one skilled in riding; a rider, or a man on horseback.

**HUMBLENESS**, *hum'-bel-ness*—humility, or that state of a person's mind when all the passions and affections are kept in perfect subjection; absence of pride.

**HURT**—harm, mischief, or damage; a wound or bruise.

**LACK**—want, need, failure.

**LEWDNESS**, *lud'-ness*—lustful licentiousness; all manner of wickedness, particularly filthy talk and gross indelicate actions.

**MARROW**, *mar'-ro*—a white, soft, fat, oily substance in bones, Job xxi. 24.; to which are compared the delicate, strengthening, and comforting provisions which God has made for his church and people, in the gospel and his ordinances here, but especially in heaven hereafter, Psal. lxiii. 5. Isa. xxv. 6.; the most secret thoughts of the heart, Heb. iv. 12.

**MARTYR**, *mar'-tyr*—one who by his death bears witness to the truth.

**MARVEL**, *mar'-vel*—a wonder, or something astonishing.

**MASTER**, *mas'-ter*—one who has servants; a head, governor, teacher, owner, or proprietor; the chief of any place; a man eminently skilled in any practice or science: also a title of dignity in the Universities, as master of arts, &c.

**MATTER**, *mat'-ter*—the substance of which any thing is made, the materials of which any thing is composed, or the subject upon which any thing is written.

**MEASURE**, *mez'-ur*—some determined quantity, appointed to be a standard or common gauge, by which any thing is measured, as to its length, breadth, or thickness; so a mile is a common measure for the distance of places, a gallon for liquids, a yard for cloth, a year for time, &c.; the rule by which any thing is adjusted or proportioned.

**PAPER**, *pa'-per*—a thin white substance, on which persons write or print, made of linen rags macerated, or steeped almost to solution in water.

**PIGEON**, *pid'-jon*—a small eatable bird, sometimes called a dove. In scripture, it is often mentioned as a simple animal, without craft, defence, or understanding.

**POOR**—is properly an adnoun, but is often used as a noun of multitude, to express the indigent, necessitous; or oppressed with want; those who are in

the lowest rank of the community, and cannot subsist but by the charity of others; in opposition to the rich.

**SACRILEGE**, *sac'-cri-lidge*—the crime of taking and appropriating to himself what is devoted to religion; the robbery of a church.

**SHIP**—a large hollow building, made of wood, calculated to contain persons and goods, and to pass over the sea by means of sails.

**STAFF**—a stick with which a man supports himself in walking; a prop or support.

**STIR**—public disturbance, disorder, bustle.

**SUM**—a quantity of money; the whole of any thing; the amount of computation; the result of reasoning.

**SUNDER**—two parts.

**THYINE**, *thy'ine*—a precious wood, Rev. xviii. 12,

**WHOREMONGER**, *hóre-mung-ger*, or *hoor'-mung-ger*—one who keeps whores, or converses with a fornicatress or a base woman.

# ERRORS, ADDITIONS, AND VARIATIONS, IN THE PRONUNCIATION.

## VERBS.

Page.

- 3 Break, add *brake*.  
*Call*, read *cāl*.
- 4 Catch, add *catsh*.  
*Canze*, read *cāze*.  
Change, add *cha'nje*, or *chānāje*.  
Charge, add *charje*, or *chardje*.  
Choose, add *chooze*.
- 6 Dawn, add *dān*.  
Draw, add *drā*.
- 8 Fa'll, read *fall*.  
Fear, add *fere*.
- 9 Fetch, add *fetsh*.
- 10 Form, add or *form*.  
*Naw*, read *nā*.
- 11 Grudge, add *grudje*.
- 12 Hear, add *here*.  
Hedge, add *hedje*.
- 13 Judge, add *judje*.
- 14 Lantsh, add, or *lansh*.  
*La d*, read *lād*.
- 15 Lodge, add *lodje*.
- 16 Lose, add *looze*.
- 17 Mind, add *mīnd*.  
Mourn, add *mōrn*.
- 18 Pitch, add *pitsh*.
- 19 Pour, add *poor*, or *pore*.
- 20 Purge, add *purdje*.  
Rage, add *rādje*.
- 23 Rule, add *rool*.
- 24 Saw, add *sā*.  
Scourge, add *scurdje*.  
*Seartsh*, read *sertsh*.  
Sear, add *sere*.
- 29 Sport, add *spōrt*.  
Spue, add *spu*.

Page

- 31 Taste, add *tāste*.
- 33 Urge, add *urdje*.  
*Vaunt*, add *vānt*.
- 34 War, add *wār*.  
Warm, add *wārm*.  
Waste, add *wāste*.
- 35 Wind, add, or *wīnd*.  
Work, add *wurk*.
- 36 Ab-hor', add, or *ab-hār*.
- 37 A-dorn', add, or *a-dōrn*.
- 38 An-ger, read *ang'ger*.  
*Ap-peal'*, add, or *ap-pēte*.
- 39 Ap-peaz'e, add, or *ap-peāze*.
- 40 A-venj'e, add, or *a-venđj'e*.
- 41 Be-hold', read *be-hōld*.  
*Be-le've*, read *be-leev'*.  
*Be-sētsk*, read *be-seetsh'*.
- 45 Con-form', add, or *con-fōrm*.  
*Con-sort'*, add, or *con-sōrt*.
- 46 Cov'-er, read *cw'-er*.
- 47 Cov'-et, read *cw'-et*.  
*De-creas'e*, add, or *de-crēase*.
- 48 De-scribe, read *de-sctībe*.
- 50 Di-vor'se, read *di-vōrse*.
- 51 Es-shet', add, or *est-shōb*.  
*Ex act'*, read *egz-act'*.  
*Ex-alt'*, read *egz-alt'*.
- 52 Ex-ceed', read *ek-ceed'*.  
*Ex-cel'*, read *ek-cel'*.  
*Ex-cept'*, read *ek-cept'*.  
*Ex-hort'*, read *egz-hort'*.  
*Ex-pect'*, read *ek-spect'*.  
*Ex-spīre*, read *ek-spīre*.
- 56 In-form' add, or *in-fōrm*.

## Page

- 61 *Per-form'*, add, or *per-form*.  
 62 *Pro-ceed'*, read *pro-ceed*.  
 64 *Quest'-shun*, read *ques't-shun*.  
 65 *Re-jóice*, read *re-joyce*.  
*Re-lève*, read *re-leev*.  
 67 *Re-port'*, read *re-pòrt*.  
*Re-zort'* add, or *re-zòrt*.  
 70 *Sev-ver*, read *sev'-ver*.  
*Shor'-ten*, add, or *shòr-tèn*.  
 71 *Sub-orn'*, add, or *sub-òrn*.  
*Sup-port'* read *sup-pòrt*.  
 72 *Trans-form'*, add, or *trans-form*.  
 79 *Dis-on'-nur*, read *diz-on'-gur*.  
 80 *Em-bol'-den*, read *em-bòl-den*.  
 85 *Rec-cum-mend'*, add, or *rec-com-mend*.  
*Rec-cum-pense*, add, or *rec'-com-pense*.  
 87 *Un-cov'-er*, add, or *un-cuv'-er*.

## NOUNS.

- 91 *Blood*, add *blud*.  
 95 *Christ*, read *Krist*.  
 96 *Cord*, add *còrd*.  
*Corn*, add *còrn*.  
*Corse*, read *còrse* or *coorse*.  
 103 *Fèld*, add, or *feeld*.  
 106 *Form*, add, or *form*.  
 111 *Haste*, add, or *hàste*.  
 113 *Hörn*, add, or *hòrn*.  
 115 *Kind*, add, *kind*.  
 118 *Lord*, add, or *lòrd*.  
 120 *Mind*, read *mìnd*.  
 125 *Pece*, add, or *peece*.  
 126 *Portsh*, read *pòrtsh*.  
 141 *Sort*, add, or *sòrt*.  
 144 *Storm*, add, or *stòrm*.  
 145 *Sord*, read *sòrd*.  
 146 *Tears*, add *teres*, or *teers*.  
 147 *Thorn*, add, or *thòrn*.

## Page

- 150 *Tortsh*, add, or *tòrtsh*.  
*Trentsh*, add, or *trensh*.  
 154 *Ward*, add, or *wàrd*.  
*Waste*, add, or *wàste*.  
 155 *Weit*, add, or *wate*.  
 156 *Whore*, add *hore*, or *hoor*.  
 P 147 *Ra'th*, add, or *rath*.  
 P 148 *Yonth*, add *yooth*.  
 P 149 *Ac-cord'*, add, or *ac-còrd*.  
 P 150 *An'-ger*, read *ang'-ger*.  
 P 155 *Broth'-er*, read *bruth'-er*.  
 158 *Christ'-yun*, read *Krist'-yan*.  
 159 *Con'-corse*, add, or *Cong'-corse*.  
*Cor'-ner*, add, or *Còr'-ner*.  
 163 *Dev-il*, read *dev'-il*.  
 167 *Ex-chànd-ger*, add, or *ex-chàn-ger*.  
 181 *Lit'-ning*, add, or *lite-ning*.  
*Lit'-ness*, add, or *lite-ness*.  
 182 *Lord'-ship*, add, or *lòrd-ship*.  
 184 *Mer't-chant*, add, or *mer't-shant*.  
 184 *Mis't-chiff*, add, or *mìst-shiff*.  
 188 *Or'-der*, add, or *òr-der*.  
*Pal'-lace*, add, or *pal'-las*.  
 190 *Pé-pel*, add, or *peé-pel*.  
 191 *Por'-ter*, add, or *pòr-ter*.  
*Por'-shon*, add, or *pòr-shon*.  
 197 *Ref'-sudge*, add, or *ref'-fujs*.  
*Réd-jon*, add, or *ré-jon*.  
*Re-port'*, add, or *re-pòrt*.  
 200 *Sàv-ger*, add, or *sàve-ger*.  
 205 *Sol'd-ger*, add, or *sàld-ger*.  
 211 *Tor'-ment*, add, or *tòr-ment*.  
 216 *Weak'-ness*, add, or *wéak-ness*.  
 219 *Rit'-ing*, add, or *rí-ting*.  
 221 *Am'-bas-sadje*, add, or *am'-bas-saje*.

## Page

- 222 *A-ven'dj'-er*, add, or *a-ven'-jer*.  
 225 *Be-hàv'-yer*, add, or *be-hàve'-yer*.  
     *Com-mò-tion*, read *com-mò-shon*.  
 236 *Her'-i-tadje*, add, or *her'-i-taje*.  
 239 *Lin'-ne-edje*, add, or *lin'-ne-aje*.  
     *Mus'-ter-y*, add, or *màs-ter-y*.  
 240 *Mes'-send-je*, add, or *mes'-sen-je*.  
 243 *Or'-di-nance*, add, or *òr-di-nance*.  
     *Or'-na-ment*, add, or *òr-na-ment*.  
 246 *Per-form'-ance*, read *per-for'-mance*, or *per-fòrm-ance*.  
 248 *Pro pòr'-shon*, read *pro-pòr-shon*.  
 250 *Rec'-com-pence*, add, or *rec'-cum-pence*.  
 252 *Re-ven'd'-je*, add, or *re-ven'-je*.  
 258 *Thé-a-tre*, read *thé-a-ter*.  
 264 *Ben'-e-fac-tor*, read *ben-e-fac'-tor*.  
 266 *Com-men-dá-tion*, read *com-men-dá-shon*.  
 268 *Con-sul-tá-tion*, read *con-sul-tá-shon*.  
 269 *Con-ver-sá-tion*, read *con-ver-sá-shon*.

## Page

- 270 *Dem-mon-strá-tion*, read *dem-mon-strá-shon*.  
     *Des-so-lá-tion*, read *des-so-lá-shon*.  
 271 *E-van'd-je-list*, add, or *e-van'-je-list*.  
 272 *Ex'-cel-len-cy*, read *ek'-cel-len-cy*.  
     *Ex-e-cra'-tion*, read *ek-se-cra'-shon*.  
     *Ez-hor-ta'-shon*, read *ex-hor-ta'-shon*.  
     *Ex-spec-tá-shon*, read *ek-spec-tá-shon*.  
     *For-ni-ca'-tion*, read *for-ni-ca'-shon*.  
 275 *Im-pris'-on-ment*, read *im-priz'-zon-ment*.  
 276 *In-sur-rec'-tion*, read *in-sur-rec'-shon*.  
 278 *Min-nis-tra'-tion*, read *min-nis-tra'-shon*.  
 281 *Prep-er-a'-tion*, read *prep-er-a'-shon*.  
     *Ref-for-ma'-tion*, read *ref-for-ma'-shon*.  
 283 *Ri-te-us-ness*, add, or *rit-shus-ness*.  
 284 *Sanc-tú-a-ry*, read *sanc-tu-a-ry*.

## ADNOUNS.

- 297 *Chaste*, add *chàste*.  
     *Cleer*, add, or *clere*.  
 298 *Deer*, add, or *dere*.  
 299 *Due*, add *du*.

### ERRATA.

Page 43, line 3, for *chartize* read *chartise*.

Page 63, line 20, for *regard attentively* read *notice*.

Page 72, line 27, for *trampel* read *trample*.

Page 75, line 24, for *wrangel* read *wrangle*.

Page 145, line 11, leave out, *plants or*.

Page 109, line 12, for *Cutm* read *Abel*.

Page 224, line 25, for *crysolite* read *chrysolite*.

Page 300, line 1, for *Justifyer* read *Justifier*.

Twelve pages, from 145 to 156, have been repeated by mistake of the printer. In the Index, the references to the latter are marked P. 145, &c.

Some Verbs and Nouns which had been omitted are added at the end of the Dictionary.

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